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Zion's Herald.

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THE CURRENT ISSUE.

Rev. Alexander McKenzie, D. D., of Cambridge, is the subject of the first paper in the interesting series prepared by Rev. F. B. Graves under the caption, "In the Minister's Study."

Dr. Daniel Steele ably handles one phase of the question of "Women and the General Conference," conclusively answering an "Objection."

On the second page, Dr. George M. Steele writes and excellently writes concerning "Proceedings and Precedents."

The "Chicago Letter" teems with pleasant information regarding Methodism in that great Western metropolis.

A description is given of the dedication of the new parsonage at Hudson, with a cut of the house and a portrait of Mr. L. T. Jefris, the donor, who is president of the Boston Methodist Social Union.

In touching words Rev. W. T. Worth tells of "A Trophy of Grace," obtained during the late revival at Hyde Park.

Mrs. ex-Gov. Cliftin's address before the students of the School of Theology is briefly outlined.

Rev. J. D. Pickles provides a report of the centennial services at "The Mother of Us All," commemorating the 100th anniversary of Lynn Common Church.

On the family page, a tender and appropriate poem by Olive E. Dana—"A Lenten Thought;" lines on "The Beautiful," by John K. C. Sleeper; selected poems; "Thoughts for the Thoughtful;" a beautiful story from the "Advent," "Hester's Intelligence Office;" a helpful word from Rev. S. Cushing, on the "Rule of Life;" "Aunt Serona's corner;" and a story for the little ones—all combine to make a very readable page.

Dr. Steele's last words on "Aesceticism," and an interesting account of the Woburn Church dedication, will be found on the 6th page.

The Outlook.

With the adoption of its constitution and the election of General da Fonseca as president, the United States of Brazil, our newest republic, takes its place in the list of established governments. The movement which began with the revolution in November, 1889, has proceeded irresponsibly, it is true, and without serious opposition and occasional reactions, but firmly and steadily, to its happy consummation. The revolutionary leaders have kept faith with the people, and the people in turn have honored them with the highest offices in their gift. Tardily but surely recognition has been accorded to the struggling nation, in its effort to reconstruct its political fabric, by the powers abroad, our own country taking the lead. Its successful accomplishment will call forth universal congratulation.

The Fifty-first Congress will have completed its work and will have expired by limitation, when this paper reaches our readers. At this time of writing business is being "rushed," and the fate of several important measures is undetermined. Among the bills which have been enacted since the "scramble" began, have been the Direct Tax bill, which provides for the re-payment of \$15,700,000 levied upon the States and Territories by the general government during the war of the Rebellion; the Indian Depredation bill, which appropriates for the payment of claims on account of Indian outrages committed since 1867, which have been carefully investigated; the bill for the relief of the Supreme Court (which is four years behindhand in its business), which adds to each circuit an additional circuit judge and organizes courts of appeals to have final jurisdiction in many cases; the compromise measure known as the Postal Subsidy bill, a Senate measure which was substituted for the Subsidy bill in the House; and the Immigration bill. The fourteen regular appropriation bills have either been passed, or are sufficiently advanced to give promise of enactment in season. Pending measures are the Conger Lard, the Pure Food, the Land Court, and the Revenue Marine transfer bills. Some of these may get through at the last moment.

The new arrangement for commercial reciprocity with Brazil has commended itself to the wholesale merchants and exporters of New York city, who have joined in sending a testimonial to Secretary Blaine appreciative of his zeal in the matter. This testimonial is signed by firms representing \$50,000,000 invested in actual business, and is, therefore, a substantial and notable endorsement of a policy which will doubtless prove of great pecuniary value to this country. Another and more practical result of the new arrangement is the establishment of a direct line of steamers between Baltimore and Brazilian ports. The "Maryland Line" has already dispatched its first steamer, a British vessel of 3,000 tons, with a miscellaneous cargo, for Rio and Santos. Other companies will doubtless be formed; indeed, they must be formed, whether subsidized or not. Says the New York Tribune: "So long as the Reciprocity clause of the McKinley bill remains a law, so long as the President is empowered to shut our ports against the sugars, coffee, tea, hides and molasses of any country exporting them which refused to admit our products into its ports on reciprocal terms, just so long must the control of the trade of Mexico, the West Indies, Central and South America, remain absolutely in our hands, all Europe to the contrary notwithstanding." If this be so, our shipping inter-

ests will shortly feel a stimulus that will lead to the creation of a new marine.

Chile has managed to get along without a revolution for over fifty years. Under a stable government the republic has greatly prospered. In no other Spanish-American country are the people so homogeneous, civilized, progressive. The present disturbance of harmony is charged upon President Balmaceda, whose official conduct became so arbitrary and exasperating that Congress adjourned without making the usual appropriations. It is usual in Chile for the vice-president of the Senate, the speaker of the House, and a delegate from Valparaiso, to act as congressional representatives during the recess. These three officials inaugurated the revolt, and called the navy to their aid. The army sided with the government. The conflict, therefore, is between the executive and the army on the one hand, and Congress, the navy (a portion of it), and the majority of the people, on the other. It has been going on for two months, and there has been serious fighting. At last accounts the insurgents, after many successes, had captured the nitrate port of Iquique. They appear to be gaining ground. Balmaceda has sent his family out of the country. If he would take himself out of the way, peace might soon be restored.

If our legislators in Washington needed to

be convinced of the capacity of woman to grapple successfully with great questions and to creditably conduct multifarious business involving interests of vital importance to the country at large, they had their demonstration at the notable meeting, last week, of the first Triennial Council of the Women of the United States, held under the shadow of the Capitol. Not that every utterance on that occasion was to be commended—any more than every utterance made in legislative halls—but simply this: that it would be difficult to conceive of a similar gathering of men which would evoke more eloquent discussion or present able papers on the topics discussed. The Council did not confine its deliberations to a single topic. Its purpose was to bring together delegates from all the foremost activities and organizations controlled by women, and the range of discussion was therefore wide. The King's Daughters were represented by Mrs. Margaret Bottome; the various temperance unions, by Miss Frances E. Willard, Mrs. J. Ellen Foster, and Mrs. Mary T. Lathrap; the suffrage movement, by Miss Susan B. Anthony, Mrs. Julia Ward Howe, and Mrs. Mary Seymour Howell; woman in politics, particularly in the Farmers' Alliance, by Mary E. Lease; woman in the pulpit, by Revs. Anna H. Shaw, Caroline Bartlett, Ida Hulton, and Anna G. Spencer; woman in education, by Miss Annie Moyer, the founder of Barnard College, and Miss Helen Webster, of Wellesley; the Red Cross movement, by Clara Barton; the Indian work, by Miss Alice C. Fletcher; woman's clubs, by Mrs. Ella Dietz Clymer, president of Sorosis. Other interests were discussed which we have not space to mention. Miss Willard's opening address, reviewing the advance of woman, struck the key-note for the Council, from which there was scarcely a dissonant chord. Her successor in the presidency is Mrs. May Wright Sewall.

Briefer Comment.

DISFRANCHISEMENT cheapens our work, our wages, our positions, our character, our activities," was one of the incisive utterances on the opening session of the National Woman Suffrage Association, which was held in Washington last week after the adjournment of the Woman's Council. In cause—and also true.

STUDENT volunteers for foreign missions, to the number of 500, convened at Cleveland last week from all parts of the world for their first international convention. The movement began at the Mount Hermon meeting of college men in the summer of 1888. Fully 300 students have already entered upon this noble work in regions abroad.

DR. SELAH MERRILL will probably return to Judea and occupy his old position as consul at Jerusalem. His nomination to the post has been sent to the Senate. Dr. Merrill's previous term lasted from 1882 to 1886. During that period he not only conciliated the Turkish officials, but greatly increased the fund of Biblical knowledge by his explorations and excavations. His reappointment is peculiarly fitting and grateful.

ACCORDING to the second section of the Fourteenth Amendment to the Federal Constitution no State may restrict suffrage for other causes than rebellion or crime without reducing proportionately its Congressional representation. It is claimed that both Mississippi and Massachusetts violate this section by insisting on property and educational requirements as a condition of voting. The committee of the Judiciary in the national House are investigating the matter.

THIS provision of the celebrated Fayerweather will, which bequeathed magnificent sums to various colleges and hospitals, have not only been secured against successful legal contest, but rendered more valuable by the disinterested action of the residuary legatees, who have relinquished all claim to the sum of \$1,000,000 or \$1,500,000 left to them, which sum will also be distributed among charitable and educational institutions. By this noble benefaction Wesleyan University, Middletown, will receive an additional \$500,000 under the will.

THE unhappy strife in the Christian Evangelical Association has resulted in a division. The East Pennsylvania Conference of that body met at Allentown, Pa., last week. Ninety of the 125 delegates took possession of the church and refused admission to Bishop Bowman, who at once retired to another edifice and organized an independent Conference. It will be remembered that the three bishops of the Association—Bowman, Eber and Dabbs—were accused of various misdeeds last spring, and in turn was deposition by one or other of the opposing factions. Bishop Dabbs is the only one of the triumvirate who accepted the act of deposition; the

other two have continued to draw their pay and exercise their prerogatives. This "war of the bishops" must be a cause of profound sorrow to the 2,000 individual churches composing the Association. It is a scandal for which there must be some remedy, and the sooner this is found and applied the better.

THAT danger to health and life lurks in many of our textile fabrics, wall papers and pasteboard boxes, by reason of the use of arsenic by manufacturers to set the colors and preserve them, was clearly brought out in recent discussions in the leading medical societies. The subject has now been referred to the legislative committee on Public Health, and sufficient evidence has already been furnished to show the imperative need of some law to regulate or prohibit the use of this deadly poison in domestic articles. Much depression, penitence and unaccountability for their exercise, and why must she have been married but once in order to deserve the charities of the church?" Must a friendless widow of thirty starve thirty years before she can be enrolled as a beneficiary? There can be but one answer. The enrollment was not for support, but for service in an order of widows called presbyteresses, sustaining the same relation to their own sex as the presbyters toward the men. Says De Wette: "These widows sat in a specific place next the presbyters in the assembly, with their heads uncovered; they had oversight of the women of the church, especially over widows and orphans; they were invested with the *vestis virilium*, and were consecrated by the laying on of hands." This view relieves the seeming severity of St. Paul in verse 11: "But the younger widows refuse; for when they were wanton toward Christ, they desire to marry; having condemnation," etc. All of which means that a widow, who, after ordination and appointment to a line of Christian work, contracts marriage, to the abandonment of that service, incurs the disapproval of the church. Hence to avoid all such risks, the age limit for this order was fixed at sixty, and the younger widows were advised to

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Miscellaneous.**PRECEDENTS AND PRECEDENTS.**

REV. GEORGE M. STEELE, D. D.

In the United States Supreme Court soon after the Civil War, when Salmon P. Chase had become chief justice, Charles Sumner made a motion for the admission to the bar of a prominent colored lawyer. It was a motion without precedent, and a rather startling incident in the history not only of the court, but of the nation.

Had Dr. Buckley been present, and had he had the right to speak (and we may presume that, having such a right, he would have done his duty), he would doubtless have objected to the admission as not only without precedent, but fraught with the gravest peril to the republic. He would have shown inclusively and decisively that there was nothing in the constitution or laws of the nation that favored such a usage; that it was contrary to the whole spirit of our institutions from the earliest times; that the government originally and constantly had ignored the colored men as constituents of the nation, had not regarded them as citizens, and that it had never been thought of as an admissible thing that a colored man should be permitted to practice at that bar. No negro had ever before had the temerity to ask such a privilege. Had it not been declared in that very court, and within very recent years by the then chief justice, venerable in age and renowned as a jurist, in an opinion representing the views of the court, that it had been the doctrine of the government from its very beginning that "the colored man had no rights that a white man was bound to respect?" How preposterous, then, that one of this race should appear here and ask admission to this august bar!

Moreover, he would doubtless have shown that, more and worse than the foregoing, those who advocated this violent change of policy were

"Making Void the Law of God."

in a defiant, reckless and most abhorrent manner! The Divine Word records the Divine malediction very early in the history of the race — "Cursed be Canaan." The descendants of Ham were to be for all time to come servants of servants to other races; and this declaration was not made so or concerning a few isolated ecclesiastical bodies subject to peculiar local customs, as Paul's advice to certain churches in the Roman empire concerning the privileges of woman, but it was a general enunciation of a great principle of world-wide application. It was not mere prediction, but a command — as is evident from the fact that for ages the Christian Church had sanctioned, if not sanctified, the enslavement of this race. Indeed, the reasons so far presented for the denial of the motion before the court, would have been shown to be absolutely overwhelming.

Besides, attention would have been directed to the character of the persons who were agitating this and kindred projects concerning the colored men. They were infidels and atheists and irreligious of the worst type. Look at the reports of their conventions composed of "long-haired men and short-haired women!" Yes, women, in defiance of the New Testament, took part in the ungodly assemblies, and joined with Garrison, Theodore Parker, Stephen Foster, and others whose blasphemous utterances against the Bible and the church and the Sabbath, and their declarations that our Constitution was "a covenant with death and an agreement with hell," were enough to make one's blood run cold. The very mover of this motion, great and eloquent as he was known to be, was suspected of being a Unitarian — which is the next thing to being an infidel!

Then, too, the peculiarities of this race in itself should exclude its members from all participation political as well as other governmental affairs. In the first place, they are black; and black is the color of the devil, as certain holy fathers have testified who were better acquainted with that personage than even Dr. Buckley himself!

Also, as is clearly implied in the Scripture teaching (when not "made void") and confirmed by the whole history of this race, they were intended not for a governing, but for a servile race. For them to usurp authority would be monstrous. They are docile and exceedingly useful when kept within their proper limits. In raising cotton and corn and cultivating rice and sugar-cane, and doing other valuable but menial service, they are unsurpassed; but it is utterly antagonistic to nature and to Providence to allow them to engage in politics, to plead in the courts, and to enter the professions. Just as women are intended to do housework, take care of babies, sew on buttons, wash dishes, conduct church fairs when the men are unable to raise the money for church expenses, and possibly to teach school, and in doing these things to fulfil their great destiny; but essaying to go outside of this range, they pass beyond their "sphere" and cause confusion and every evil work.

Finally, it would no doubt have been argued that if this motion were granted, it would prove only an an-

"Enter Wedge,"

and there would inevitably follow other and pernicious innovations, such as the admission of women to the bar, the enfranchisement of women, their admission to Congress and ecclesiastical bodies, even possibly the reversion to the impropriety sanctioned by that sometime rash reformer, John Wesley, of permitting them to lead classes and to preach! And so matters would go on till chaos and black night would come again to the moral universe.

Clearly enough, if this desecration were to take place, it would have been maintained that the Constitution must be changed according to the prescribed method. For surely the speaker would have maintained with all the cogency and twice the truthfulness of his later argument on the necessity of changing the constitution of the Methodist Episcopal Church, that the Constitution was positively against the measure proposed.

Of course, I have given only an imperfect outline of the argument which would have been made by the distinguished speaker had he been present when the motion to admit the colored lawyer was made by Mr. Sumner. But Dr. Buckley was not there. So the Chief Justice simply said, "Let him be admitted." That was all there was of it!

In the contest on the admission of women to the General Conference in 1888, there were two principal arguments against the measure. One was that it was unconstitutional, and that, therefore, in order to such an admission the restrictive rules must be changed. But the supporters of this proposition signally failed to point out anything anywhere in the constitution of the church which expressly excludes women from the Conference. Hence the plea that it is by implication, as interpreted by the usages of the church. Yet there are hundreds of instances in which Church and State the mere fact that the measures have been innovations, and that usage has been otherwise, has been no bar to their adoption without any change in the fundamental law. The case cited in this article, and determined by one of the very highest and most authoritative legal tribunals in the world, without dissent, and with even no argument against the proposed change, is enough to settle the question. I submit that, so far as any express provision in the national Constitution is concerned, or any implication interpreted by usage, the case is four times as strong against the admission of colored men to the privilege claimed, as can be found in the constitution or usages of the church for the exclusion of women from the General Conference. In my mind, there was never the least question but that the Conference by majority vote was competent to admit them.

The other principal argument is that it is

Against the Constitution of the Christian Church.

As there is no formal and detailed constitution of the Christian Church, the whole argument must be based on implication. Consequently the opposers of the change have been driven to reason from what they assume to be implied in the directions of Paul to certain local churches on this subject. All that these amount to is that, in the judgment of Paul, under the conditions prevailing at that time, and the views held by the communities concerning the position of women, it was inexpedient to make so radical an innovation. But, as President Warren has shown in an article that has come to hand since this was begun, if the argument proves anything, it proves altogether too much. If Paul's restrictions are to be regarded as authoritative and universal, and for all time, the Methodist Episcopal Church, and all Methodist churches, have been outrageously violating the law ever since the beginning of their history. They have not only allowed and expected women to speak in their assemblies, but they have given them "authority" as officers of the church and members of official bodies. If the argument be worth anything for any purpose, it proves that these so-called churches are spurious and apostate bodies, anti-Christian in character and utterly hostile to the fundamental principles of the New Testament.

For several generations these same arguments were used by the Calvinistic churches as decisive against usages universal in the Methodist societies, and they were supposed by those who used them to have the same invincibility for that purpose that is now attached to them by those who use them for the present purpose. But those churches have now for the most part abandoned these grounds. Are we to take up and adopt the outworn and cast-off ideas of other denominations and make them our own?

Woburn, Mass.

CHICAGO CORRESPONDENCE.

S. J. H.

A N event of more than usual interest and importance, particularly to clergymen and students of divinity, was the winter session of the **American Institute of Sacred Literature**, which occurred in Farwell Hall, Jan 30 to Feb. 2. The program was full of rich things — some of them a trifle too rich to suit the taste of some of the older and more conservative brethren. The session began with an address on "The Bible as a Text-book," by President W. C. Roberts, of Lake Forest University. This was followed by "Study of the Book of Jonah," by Prof. W. R. Harper. The second day was begun by a discussion of "Isaiah's Earlier Prophecies," by Prof. Harper and Bishop Vincent, followed with a study of "Paul's Letters to Timothy as Adapted to the Ministry of the Twentieth Century," in which the essayist took occasion incidentally to define his position on the "woman question." Prof. John A. Broadus, of Louisville, read a paper on "The Inter-Biblical History of the Jew"; and then came Prof. Charles A. Briggs with his paper on "The Messianic Ideal." Prof. Harper also discussed "The Book of Joel," "Isaiah's Later Prophecies," and "The Book of Hosea." Prof. Broadus presented a "Bird's-eye View of the Roman Empire at the Christian Era," "The Adaptation of the Bible to Human Nature," and "Our Lord's Teaching as to the Old Testament." Bishop Vincent's other topics were: "How to Promote a more General Interest in the Study of the Bible," and "The Individual Church as a School of the English Bible." Prof. Briggs discussed the "Hebrew Story of the Origin of the Earth and Man," "Works of Imagination in the Old Testament," and delivered his now famous inaugural address on "The Authority of the Scripture." The conference was concluded by a symposium on inspiration, to which Profs. Terry, DeWitt, Boardman and Harper contributed. Whatever may be said of the bold radicalism of some of the lecturers, it will be admitted that this conference of earnest students and eloquent scholars has done something towards stimulating more intelligent research and more practical use of the Divine Word.

The Chicago Preachers' Meeting

is planning to celebrate the coming centenary of John Wesley's death in a fitting manner. A program of several papers on various phases of Wesley's life and work will be given. The more popular demonstration, under the auspices of the Methodist Social Union, will take the form of a mass meeting, March 10, in the auditorium. Addresses will be delivered by Bishop Warren, Dr. J. M. Buckley, and President Henry Wade Rogers of Northwestern University. The event will be observed locally in several of the churches. President Rogers will discuss the "Personal Characteristics of Wesley;" Dr. Buckley, "Wesley's Work: its Matter and Man-

ner;" Bishop Warren, "Wesley's Work: Results and Outlook."

Rev. Robert McIntyre, the popular pastor of Grace Church, has consented to change his field of labor. He will go to Denver at the end of the present Conference year, to assume charge of Trinity Church. This will be considered an upward stride of no mean length. Mr. McIntyre came to Chicago about two years and a half ago from a little town in Central Illinois where he had achieved a reputation as a pulpit speaker. Immediately upon his advent at Grace Church the congregations began to grow, and in a little while the galleries, that had been used only upon special occasions, were crowded; and soon the seating capacity of the church was increased. For some time the sexton had to lock the church door about 8 o'clock Sunday evenings, and turn people away. The various interests of Grace Church have prospered under his care, and the people will part with him with unforgiven regret.

Rev. William Fawcett, D. D., pastor of First Church, is slowly recovering from a very serious illness. For several days his life was despaired of, and even now it will be months before he will be able to appear in his pulpit again.

Oakland Church is prospering grandly under the ministrations of Rev. F. H. Swift. The new edifice, erected about five years ago, is already too small to accommodate the congregations. There are about one hundred less sittings than there are members of the church. An architect is at work on plans which contemplate extensive alterations in the present building.

Rev. H. W. Bolton, D. D., has taken hold of Centenary Church with the grasp of a general. The old church is waking up again, and is standing nobly by her enthusiastic pastor.

Rev. F. M. Bristol, D. D., of Trinity Church, has found favor in the eyes of the Baltimore Methodists, for whom he preached last Sunday, and at whose Social Union banquet he made a ringing speech.

Park Avenue Church is enjoying substantial prosperity under the wise administration of Rev. W. W. Painter, who came to us from West Wisconsin Conference last fall.

Englewood began to feel the influence of Dr. Mandeville's presence soon after his appointment last fall, and it was not long before the revival fires were lighted. The results have been most satisfactory — and still the bles-sed work goes on.

First Church, Evanston, received about 140 probationers as the result of two weeks' special meetings under the leadership of Rev. B. F. Mills. The village was very much benefited by the presence of this evangelist and the hearty co-operation and energetic activity of the Christian people. Dr. W. S. Studley preaches to one of the finest congregations in Methodism.

The people of Emmanuel Church, Evanston, Dr. S. F. Jones, pastor, will soon have a house in which to worship. Since its organization, the society has had no abiding place, and in a few weeks the Episcopalians will occupy their new church, and the old building will be used by the Emmanuel congregations until their own church is ready for them.

The Chicago Methodist Social Union

held its mid-winter banquet last week. About 300 covers were laid. Dr. O. H. Tiffany, of Minneapolis, delivered an address on "Abraham Lincoln," which address was the same that he delivered in Chicago twenty-six years ago, after Lincoln's assassination.

Dr. H. B. Ridgway read a very excellent paper before the Baptist Ministers' Meeting recently on "The Sermon as a Work of Art."

Dr. C. W. Bennett is again in his class-room at Garrett Biblical Institute, after a five weeks' stay in the South.

Henry Wade Rogers, LL. D., was duly installed as president of Northwestern University at Evanston, Thursday afternoon. The ceremony was very impressive, and took place in the First Methodist Church in the presence of an immense audience. The students were out in a body, about twelve hundred strong, including a large delegation from the Chicago departments. Mr. Orrington Lunt, vice-president of the board of trustees, presided, and in a neat address presented Dr. Rogers the keys and charter as insignia of his office. After the new president's brief response, Dr. N. S. Davis, dean of the College of Medicine, delivered an address on behalf of the faculties. Mr. W. E. Clarke, Jr., of the College of Law, was the representative of the undergraduate students, and Mr. J. H. Raymond, class of '71, of the alumni. The principal address was Dr. Rogers' inaugural, which was listened to with closest attention by the vast congregation. It was a masterly address. The benediction was pronounced by Rev. H. B. Ridgway, D. D. In the evening a banquet was held in the Grand Pacific Hotel, Chicago, at which Judge O. H. Horton presided. Addresses were made by Judge Horton; President Rogers; President Lewis R. Fiske, of Albion College; President Edward D. Eaton, of Beloit College; Dr. W. E. Quine, of the College of Medicine, and Judge Collins.

Parsonage Dedication at Hudson.

WEDESDAY, Feb. 18, was an eventful day in the history of the M. E. Church at Hudson. On that day was commemorated the 25th anniversary of the organization of the second Methodist church organized on the territory now embraced in the town of Hudson; the re-opening of the vestry after extensive renovations, repairs, and additions; and also the presentation and dedication of one of the most elegant and convenient parsonages now owned by the Methodists in New England.

The afternoon services were held in the church commencing at 2:30 p. m. The church was well filled. Presiding Elder J. W. Lindsay presided. The services consisted of a thirty page historical sketch prepared by the pastor, Rev. N. B. Flak, in which he showed that Hudson had a religious history antedating its settlement, as, when it was an Indian plantation, the great apostle to the Indians, Eliot, preached there; that Methodism had a history of nearly years in Hudson, and that the first two manufacturers in Hudson were Methodists — Phineas Sawyer and Daniel Stratton. Phineas Sawyer and his wife were converted in 1798 under the preaching of Father Pickering. They settled in Feltonville (now Hudson) in 1800, and immediately opened their home for Methodist preaching. In 1808 Mr. Sawyer was appointed class-leader by Rev. Ben. H. Hoyt. Hudson was then a part of the old Needham Circuit.

The first organization was March 18, 1821. The historian gave the names of twenty-five Methodist

ministers of sainted memory who were stationed on the circuit and preached in Hudson before the building of the old Brick Church in 1827. He briefly sketched the trials and triumphs of these early Methodists. On March 6, 1828, the first Methodist church erected in Hudson was dedicated. This church was located between Sudbury, Marlboro Centre, Rockbottom and Feltonville (now Hudson), but in the town of Hudson. At about that date a parsonage was erected, and Hudson for a time was the headquarters of old Needham Circuit. A part of this old parsonage is still standing. Seventeen heroes of Methodism were stationed in Hudson and preached at the old Brick Church on "Gospel Hill" during the twenty-four years of its history.

The unfortunate location of this church led to serious discussions and almost divisions, resulting in the building of another church at Sudbury. Then Marlboro Centre, Feltonville and Rockbottom each wanted the church removed to their respective villages. The war went on. No settlement could be reached, until the Gordian knot was severed by a

and cold water, etc. There are four sets of double doors on the first floor, so that four rooms can be thrown together when so desired. These rooms are nicely finished. It will cost between \$6,000 and \$7,000 without the furnishings, for which the ladies have spent several hundred dollars. A good barn which was on the lot goes with the parsonage. F.

A TROPHY OF GRACE.

REV. W. T. WORTH.

THE Holy Spirit was being poured out in special measure, and men were beginning to see, and fear, and to trust in the Lord." The people at the parsonage became very anxious for a gentleman in the community who had for years occupied an enviable position as a physician, but who, of late years, through bondage to the drink habit, had lost in his professional standing and seemed perfectly enfeebled. He was a gentleman of fine education, both general and professional, of very pleasing address, whose presence brought cheer, and whose skill brought healing. He had a wide circle of friends who would have gladly greeted and seconded any efforts for his welfare. To reach him seemed next to impossible; yet the attempt must be made in the name of the Lord. The pastor went to his home to hear a temperance evangelist; but he could not be seen. At the close of the address, the pastor was requested to pray, and he went to the mercy-seat with this man's case on his heart. He was conscious of success, as indeed importunate pleading, came soon into an agony of supplication, and knew that his prayer reached the ear of the Omnipotent Saviour. This was Tuesday afternoon.

The following Tuesday afternoon the evangelist was to speak again, and the pastor felt drawn to repeat his invitation. He went with much trepidation, hardly knowing how he might be received. To his surprise, the Doctor almost immediately said, "My wife and I, and one of the children, are going to hear the speaker at your church this afternoon." How kindly the Lord often clears the way! This opened conversation about the afternoon speaker, who had himself been redeemed by the Lord Jesus when he was close to the door of death and hell through intemperance.

After conversation prayer was offered, and when the Doctor arose, his face was bathed in tears. He said: "You have time to hear what I want to say. My home was England. From childhood I have been accustomed to the use of beer and ale. When I came to this country more than twenty-five years ago, I found the ale was poor, and I substituted whisky. I came into bondage to it. Lately I have found that its use was killing me. I have scores of times tried to break the habit, but have failed every time."

(At this point appears the marvelous manifestation of Divine power at each end of this strange and blessed line of spiritual influence.) He continued: "But a week ago to-night, [just the time when prayer for him went up to God], I turned to God for myself for the first time in my life! And since that hour, for this solid week, I have not had even so much as a desire for drink! And this seems all the more marvelous because, before this, I have had an incessant craving which cried for gratification. Now my whole nature revolts against it."

No one can ever tell, with cold type, how that pastor's heart leaped for joy. He said: "Doctor, it will do you good to put yourself under the influence of the prayers of Christians this afternoon." He replied: "One hardly cares to make himself the object of all observers."

"Yes," was the rejoinder; "but if you were on a foundering vessel, and the life-boat was in sight, you would not care who saw you make efforts to reach it."

When the invitation was given for those who desired to be remembered in prayer to arise, he hesitated only a moment, and then stood erect, with uplifted right hand, as if taking solemn vows before the altars of God. The effect was electric; for now, for the first time, did it become generally known that he had changed his course. Tears, and shots of gladness, and beaming faces, plainly told the joy of many hearts. Earnest prayer was offered for him, and then he arose and said: "A week ago to-day I went to God for the first time, and here is the fruit of it!"

There is, she said, a one-sidedness in the education of all our young people in all our institutions of learning. I deeply regret the lack of attention to good manners; and by good manners I mean harmonious adjustment to the society we are in. Good manners are a current coin everywhere, and those who have them will always be welcome in any place. We can make our souls so luminous that they will shine through. We cannot overestimate the persuasive force of good manners. By them, willing or unwilling, we are helping to form the character of others. I knew a minister who resolved that the first person he met in the morning he would greet with a smile and a cheerful "good-morning," and so on through the day. By and by cheerfulness became a habit. A pastor can accomplish little good unless there is something in himself better than anything he can say. Such men as Babcock, Summerfield, Flak, McClintock, Bishop Simpson — why, each of them could grace any society they might have been called into, this country or any other.

Mrs. Clafin then told, in a persuasive way, the incident so influential in the life of Isaac Rich, who when a lobster-boy, was met and kindly spoken to by Wilbur Fisk on Charlestown bridge, and then traced briefly the accumulation of wealth by this Boston merchant, his gifts, and finally the erection of his monument in Boston University standing in the heart of the city. But for the courteous sympathy and kindness of Wilbur Fisk, Boston University would probably never have been founded.

I wish we might all carry a broad sympathy and humanity with us everywhere. The face, voice, and eyes reveal what we are doing and what we are saying. Some people are moody, but moods, I think, have no place in a Christian's life. Sometimes a pleasant good morning to the maid or servant where you are calling will make her heart cheerful during that day at least. Do not pollute the morning with unhappy or gloomy looks or words.

Let us be hospitable to the thoughts and opinions of others about us, and never offend, especially where

Our Book Table.

THE FRENCH REVOLUTION. Vol. I. Justin H. McCarthy, M. P. New York: Harper & Brothers.

This is a new attempt to write a history of the greatest and most bloody revolution that humanity ever engaged in. Before Mr. McCarthy undertook the labor, there were many others before him; and yet, in his idea, each historian gave not only his own, but a view in which there is "impassioned prejudice." Only the man who did not write a history of the Revolution, Mr. Mill, would have been impartial. All others — Lacretelle, Louis Blanc, Thiers, Mignet, Michelet, Lamartine, Martin, Taine, De Tocqueville, etc. — belong to one school or the other, and are not impartial chroniclers. If we admit that possibly no Frenchman could write a judicial presentation of the cyclonic overturn, because he is a Frenchman, there yet have been other writers on this theme against whom to bring the charge of partiality is, to say the least, a little presumptuous. And then to immediately set to work to write a history yourself, is only an additional weight of presumption in that the author thinks his history is the only fair, judicial, and impartial one extant. On this we will pass no judgment, but will simply say that for vividness of style, for bold and merciless dissection of character, for a worthy appreciation of the difficulties that surrounded the men of good intent and patriotic purpose — in short, for a graphic delineation of the lurid events of the French Revolution, Mr. McCarthy is comparable to De Tocqueville. Like him, he has largely sifted out the fiery shafts, which were only shadows, but which, by too many historians of the event, like Carlyle, were made substance. Mr. McCarthy is the son of the distinguished *littérateur* and statesman who was recently elected to the leadership of the Irish party.

FRANCIS WAYLAND. By James O. Murray. Boston: Houghton, Mifflin & Co. Price, \$1.25.

In the series known as "American Religious Leaders," Mr. Murray has presented us with a living portrait of one of our best-known educators, in all the varied phases of his active, useful life. In many ways Dr. Wayland was a representative man, and a type of the best which our institutions foster and produce. Again, as a preacher he was broad, unpartisan, and in the best sense liberal. He wrote to Dr. Withington: "I stand to whatever God has said; what men infer from it is merely human, and weighs with me just nothing" (p. 242). Also he writes: "The sharp angles of Calvinism, which need to be filed and hammered out in order to make a system, I desire to hold no opinion about. It seems to me that the fault of all theological systems arises from logical sequences drawn from some revealed truth." Now such a keen, penetrative, thoughtful mind as this would have immense influence over the young, and lead them to a love of religion and Christ. When a friend who was to take charge of a Bible class asked him what controversies he would recommend, he replied, "Your own eyes, if you can see." The twenty-eight years of his presidency of Brown University were marked by a real, genuine advance, not only in the material resources, but in the larger, broader, stronger development of the manhood of the undergraduates. President Wayland, by his influence, turned many away from a narrow, and so on. Hence became a good unless anything had anything to do with Summerfield, why, each what might have been.

CAPTAINS OF INDUSTRY. By James Parton. Second Series. Boston: Houghton, Mifflin & Company. Price, \$1.25.

This is a unique book, and because of this characteristic, if no other, it will be a most readable volume. For here, in a brief and simple manner, are recorded the lives of men who were less notable than the greatest men, because their occupation in life made them less prominent before the public: "Count Rumford, City Ruler;" "Jean Le Cour, House-Painter;" "William Murdoch, Machinist;" "Philip Hone, Auctioneer;" are one or two of the biographies which are written with Mr. Parton's graphic pen. The volume will be of great interest to the young people who wish to find out some of the secrets of a successful life put into a concrete form. Mr. Parton has given, in this second series, one of the best books he has yet written. We think that this volume is a capital one for the literary meetings of the Epworth League or Christian Endeavor Societies, when a book to read aloud is desired. It is full of instruction and literary value.

A MODERN EXODUS. By Fay Huntington. Boston: D. Lothrop Company. Price, \$1.50.

A family in trouble and debt, out of which, under the providence of God, a son (the Moses) and a daughter (the Aaron) deliver it. Around this simile, drawn from the Bible story, are woven incidents both natural and interesting; and because the family gets at last into the promised land, and out from under the bond-yoke of this Pharaoh of debt and trouble, the book is happily called "A Modern Exodus." It is a story for the youth, and to those young people who are interested in temperance work and in the aims and purposes of our young people's societies in our churches, the story will be especially pleasing and attractive.

SOCIALISM OF CHRIST. By Austin Bierbower. Chicago: Charles H. Sergel & Co.

The sub-title of this volume is, "The Attitude of Early Christians towards Modern Problems." This book well illustrates the wholesome tendency — which may be said to belong, so far as preceding ages are concerned, to this age alone — of emphasizing the earthly purposes of the Gospel as distinct from the heaven-purposes; or, in other and plainer words, the intent of Christ to preach eternal life to man to be possessed by him now, while he lives on the earth. It has been said over and over again with truth — receiving, however, but little attention from the church at large, which was engaged in making and defending creeds — that Christ came to establish a kingdom of heaven on earth. It would not be strange if this purpose of the coming of Christ was accomplished, even though men should try — as well as enemies of the Saviour — to thwart it; for none of God's purposes can be thwarted, and Christ's purposes were God's purposes, or we know not what His purposes are. This rich volume, with all of which, we of course, are not expected to agree, will start and stimulate such thoughts as these. The "Socialism of Christ" fifty years ago would have brought up instantly a cry of heresy; but it does not now, since the world has got nearer to the heart of Christ.

In paper covers we have recently received the following: —

FROM HARPER & BROTHERS, NEW YORK: A SECRET MISSION. ANONYMOUS. (40 cents.) THE GREAT TARBOO, by Grant Allen. (40 cents.)

FROM D. APPLETON & CO., NEW YORK: THE NUGGETS OF CARRICKON, by Tighe Hopkins. A SENSITIVE PLANT, by E. and D. Gerani. (Appleton's Town and Country Library. 50 cents each.)

From Lee & Shepard, BOSTON: LIFE AND TIMES OF JESUS, AS RELATED BY THOMAS DIDYMUS, by James Freeman Clarke. (Good Company Series. 50 cents.)

From J. B. Lippincott Company, Philadelphia: THE ROMANCE OF A SPANISH NUN, by Alice Montgomery Baily. (50 cents.)

From C. D. Heath & Co., BOSTON: LA CANZONE DE JONG, par Alfred Vigny, with notes and grammatical appendices by V. J. T. Spiers, M. A. (40 cents.) THE REPRODUCTION OF GEOGRAPHICAL FORMS, by Jacques W. Redway. (25 cents.) DER GRÄTERSKRIFT: Schiller, edited with introduction and notes by Edward S. Joynes, M. A. (25 cents.) MATERIALS FOR FRIENDSHIP, by C. H. Grandjean. (15 cents.)

FROM HUNT & EATON, NEW YORK: STUDIES IN OLD TESTAMENT HISTORY, by Rev. Jesse L. Hurlbut, D. D. (25 cents, paper; 40 cents, cloth.) MINUTES OF THE FALL CONFERENCE OF 1890 — Methodist Episcopal Church. (15 cents.)

FROM NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, NEW YORK: READINGS AND RECITATIONS, NO. 8, edited by Miss L. Penney. (25 cents, paper; 60 cents, cloth.) FROM G. P. PUTNAM'S SONS, NEW YORK: GARDEN AND PLANTATION SONGS, as sung by the Hampton Students. (50 cents.)

FROM CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON: THE STORY OF EASTER: An Easter Carol Service, by M. C. Hazard.

MY JOURNEY TO JERUSALEM. By Rev. Nathan Hubbard. (New York: Hunt & Eaton. Price, \$1.) The intent of this little volume is to draw the attention of the young people to this most famous land of Palestine. It is not a pretentious work, but simply the records of a traveler in the land, giving his personal experiences and observations. It is copiously illustrated, and so well written that readers will not only be edified, but instructed. — THE SPIRITUAL SENSE OF DANTE'S "DIVINA COMMEDIA." By W. T. Harris. (New York: D. Appleton & Company.) This is a keen analysis of the great religious poem from which, as from Milton's "Paradise Lost" and "Paradise Regained," many think the color has been given to modern theology. Of course Mr. Harris has no sympathy with the Dantean philosophy and religion, and so it is the more remarkable that he has given such a fair, impartial, and complete view of it. — THE WEDDING GIFT. By John Wentworth Sanborn, A. M. (Naples, N. Y.: John W. Sanborn.) A neat little brochure containing the certificate of marriage, the service, and several poetic selections on marriage and home. The price is only \$2.00 per dozen. — A GIFT OF TONGUES. (Avery & Co.: 45 Park St., Orange, N. J. Price, \$1.) This game we have not played, and can only say that the publishers announce it as "forming a quick, easy, and interesting method of learning a language." There are 175 cards, and a vocabulary of nearly 1,000 words. — ON THE BOOT OF THE PROPHET DANIEL. (London: Christian Commonwealth Co.) This is a volume which gives brief comments on the apocalyptic book of Daniel, and, like so many others, instead of reading and interpreting it in the light of the contemporary events, Daniel's day, it runs into it much imagination and much speculation, of which not only there is no necessity, but which prevents a right and just comprehension of the book itself. — NEW YORK CHARITIES DIRECTORY. (The Charity Organization Society: 21 University Place, New York. Price, \$1.) Besides containing the exact legal title, location, special features, conditions, and modes of application to each in order to aid liberal citizens in dispensing their liberality, the volume contains a list of all the charitable work of the city, etc. Visitors to New York, before going, might use this book with advantage, to discover the situation of different organizations. Others will find it very valuable. — SELECT PSALMS. (New York: Hunt & Eaton.) This is the original selection of John Wesley, which he arranged for use in the Methodist Episcopal Church. The volume contains, also, other selections, and the order for the sacraments and occasional services of the church. It should find favor in Methodist churches that have responsive reading. — THE PEOPLE OF THE BOOK. By Maurice H. Harris, A. M., Ph. D. (New York: Philip Cowen, 495-500 Third Ave.) Written by a Jewish rabbi, this little volume gives a brief Biblical history from the Creation to the death of Moses, and is designed for the use of religious schools. The comments and thoughts are clear, helpful, and strong. Its spirit is devout and conservative. — BENNIE WINKLEFIELD. By Alice M. Muzzy. (New York: Hunt & Eaton. Price, 75 cents.) The story of a boy of integrity and honor, who, however, does not win these virtues without struggles against temptation. It is a good Sunday-school book.

Magazines and Periodicals.

The issue of Feb. 21 of the *Illustrated London News* (American edition) contains, besides its usual features, a special supplement, superbly embellished, entitled "Dreams," by Jerome K. Jerome. We need hardly add that this leading English weekly not only prints some of the best literary master which is produced across the water, but that its illustrations are unsurpassed in variety and quality. The original blocks are used in reproducing the latter. The page devoted to "American Matters of Interest" is always bright and attractive. Price, 10 cents a copy; \$5 a year. Ingraham Bros., Publishers: World Building, New York city.

OUR LITTLE ONES AND THE NURSERY. For February is, as usual, bright and beautiful, filled with stories and pictures that will make the baby's eye dance with delight. Pussy-cats, and squirrels, and dogs, and dolls, and children, all find place in these attractive pages. Russell Publishing Co.: 36 Bromfield St., Boston.

The February *Wide Awake* is filled with reading of all kinds that will delight and entertain the young. Its nearly one hundred pages furnish such a variety of matter, that the taste of every boy and girl who reads this magazine will be more than satisfied.

Her oldest son survives her. He is well known in Providence, R. I., having been for the past seven years superintendent of public schools.

The second child is a daughter, Ann, who married John Ross, and settled in Hanibal, Mo., where she died after a few years. The third was a son — Elijah Drury — who died soon after his sister in the same place.

Sister Tarbell spent several years in the West, mostly with her daughter. Later she returned to Vermont, and for several years has lived with her brother, Dr. George Tarbell, who died in 1880.

Printed from a manuscript which was circulated privately in St. Petersburg, a paper by Tolstoi entitled, "Nikolai Falkin," is in the February *Cosmopolitan*. The translation is by Isabel Haugold. The other notable papers are: "Chateaubriand in Toulouse," by Elsie Anderson De Wolfe; "Prince Talleyrand and His Memoirs," by H. De Bury; "A Western Mansion," by George H. Venowen; "Amateur Portraiture in Photography," by Clarence B. Moore; "Gambling Sharp and their Tools," by Champion Bissell; "The Welsh in the United States," by Thomas L. James; and "Women Clerks in New York," by Clara Lanza — all of which, with much else, keeps this monthly abreast of the best blood and bone.

She suffered long and severely, but we trust she was "faithful unto death," and so has gone to receive the promised "crown." While here she was deeply interested in the work to which God calls His saints both at home and abroad.

Can we say now for those here for whom Saxon died? If not, we are still in some way left in the work of bringing the world to Christ.

May heaven's choicest blessings be the portion of all the sorrowing friends! —

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FROM NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, NEW YORK: READINGS AND RECITATIONS, NO. 8, edited by Miss L. Penney. (25 cents, paper; 60 cents, cloth.) FROM G. P. PUTNAM'S SONS, NEW YORK: GARDEN AND PLANTATION SONGS, as sung by the Hampton Students. (50 cents.)

FROM CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY, BOSTON: THE STORY OF EASTER: An Easter Carol Service, by M. C. Hazard.

MY JOURNEY TO JERUSALEM. By Rev. Nathan Hubbard. (New York: Hunt & Eaton. Price, \$1.)

This is a new attempt to write a history of the greatest and most bloody revolution that humanity ever engaged in. Before Mr. McCarthy undertook the labor, there were many others before him; and yet, in his idea, each historian gave not only his own, but a view in which there is "impassioned prejudice." Only the man who did not write a history of the Revolution, Mr. Mill, would have been impartial. All others — Lacretelle, Louis Blanc, Thiers, Mignet, Michelet, Lamartine, Martin, Taine, De Tocqueville, etc. — belong to one school or the other, and are not impartial chroniclers. If we admit that possibly no Frenchman could write a judicial presentation of the cyclonic overturn, because he is a Frenchman, there yet have been other writers on this theme against whom to bring the charge of partiality is, to say the least, a little presumptuous. And then to immediately set to work to write a history yourself, is only an additional weight of presumption in that the author thinks his history is the only fair, judicial, and impartial one extant. On this we will pass no judgment, but will simply say that for vividness of style, for bold and merciless dissection of character, for a worthy appreciation of the difficulties that surrounded the men of good intent and patriotic purpose — in short, for a graphic delineation of the lurid events of the French Revolution, Mr. McCarthy is comparable to De Tocqueville. Like him, he has largely sifted out the fiery shafts, which were only shadows, but which, by too many historians of the event, like Carlyle, were made substance. Mr. McCarthy is the son of the distinguished *littérateur* and statesman who was recently elected to the leadership of the Irish party.

FRANCIS WAYLAND. By James O. Murray. Boston: Houghton, Mifflin & Co. Price, \$1.25.

In the series known as "American Religious Leaders," Mr. Murray has presented us with a living portrait of one of our best-known educators, in all the varied phases of his active, useful life. In many ways Dr. Wayland was a representative man, and a type of the best which our institutions foster and produce. Again, as a preacher he was broad, unpartisan, and in the best sense liberal. He wrote to Dr. Withington: "I stand to whatever God has said; what men infer from it is merely human, and weighs with me just nothing" (p. 242). Also he writes: "The sharp angles of Calvinism, which need to be filed and hammered out in order to make a system, I desire to hold no opinion about. It seems to me that the fault of all theological systems arises from logical sequences drawn from some revealed truth." Now such a keen, penetrative, thoughtful mind as this would have immense influence over the young, and lead them to a love of religion and Christ. When a friend who was to take charge of a Bible class asked him what controversies he would recommend, he replied, "Your own eyes, if you can see." The twenty-eight years of his presidency of Brown University were marked by a real, genuine advance, not only in the material resources, but in the larger, broader, stronger development of the manhood of the undergraduates. President Wayland, by his influence, turned many away from a narrow, and so on. Hence became a good unless anything had anything to do with Summerfield, why, each what might have been.

CAPTAINS OF INDUSTRY. By James Parton. Second Series. Boston: Houghton, Mifflin & Company. Price, \$1.25.

This is a unique book, and because of this characteristic, if no other, it will be a most readable volume. For here, in a brief and simple manner, are recorded the lives of men who were less notable than the greatest men, because their occupation in life made them less prominent before the public: "Count Rumford, City Ruler;" "Jean Le Cour, House-Painter;" "William Murdoch, Machinist;" "Philip Hone, Auctioneer;" are one or two of the biographies which are written with Mr. Parton's graphic pen. The volume will be of great interest to the young people who wish to find out some of the secrets of a successful life put into a concrete form. Mr. Parton has given, in this second series, one of the best books he has yet written. We think that this volume is a capital one for the literary meetings of the Epworth League or Christian Endeavor Societies, when a book to read aloud is desired. It is full of instruction and literary value.

A MODERN EXODUS. By Fay Huntington. Boston: D. Lothrop Company. Price, \$1.50.

A family in trouble and debt, out of which, under the providence of God, a son (the Moses) and a daughter (the Aaron) deliver it. Around this simile, drawn from the Bible story, are woven incidents both natural and interesting; and because the family gets at last into the promised land, and out from under the bond-yoke of this Pharaoh of debt and trouble, the book is happily called "A Modern Exodus." It is a story for the youth, and to those young people who are interested in temperance work and in the aims and purposes of our young people's societies in our churches, the story will be especially pleasing and attractive.

SOCIALISM OF CHRIST. By Austin Bierbower. Chicago: Charles H. Sergel & Co.

The sub-title of this volume is, "The Attitude of Early Christians towards Modern Problems." This book well illustrates the wholesome tendency — which may be said to belong, so far as preceding ages are concerned, to this age alone — of emphasizing the earthly purposes of the Gospel as distinct from the heaven-purposes; or, in other and plainer words, the intent of Christ to preach eternal life to man to be possessed by him now, while he lives on the earth. It has been said over and over again with truth — receiving, however, but little attention from the church at large, which was engaged in making and defending creeds — that Christ came to establish a kingdom of heaven on earth. It would not be strange if this purpose of the coming of Christ was accomplished, even though men should try — as well as enemies of the Saviour — to thwart it; for none of God's purposes can be thwarted, and Christ's purposes were God's purposes, or we know not what His purposes are. This rich volume, with all of which, we of course, are not expected to agree, will start and stimulate such thoughts as these. The "Socialism of Christ" fifty years ago would have brought up instantly a cry of heresy; but it does not now, since the world has got nearer to the heart of Christ.

In paper covers we have recently received the following: —

FROM HARPER & BROTHERS, NEW YORK: A SECRET MISSION. ANONYMOUS. (40 cents.) THE GREAT TARBOO, by Grant Allen. (40 cents.)

FROM D. APPLETON & CO., NEW YORK: THE NUGGETS OF CARRICKON, by Tighe Hopkins. A SENSITIVE PLANT, by E. and D. Gerani. (Appleton's Town and Country Library. 50 cents each.)

From Lee & Shepard, BOSTON: LIFE AND TIMES OF JESUS, AS RELATED BY THOMAS DIDYMUS, by James Freeman Clarke. (Good Company Series. 50 cents.)

From J. B. Lippincott Company, Philadelphia: THE ROMANCE OF A SPANISH NUN, by Alice Montgomery Baily. (50 cents.)

From C. D. Heath & Co., Boston: LA CANZONE DE JONG, par Alfred Vigny, with notes and grammatical appendices by V. J. T. Spiers, M. A. (40 cents.) THE REPRODUCTION OF GEOGRAPHICAL FORMS, by Jacques W. Redway. (25 cents.) DER GRÄTERSKRIFT: Schiller, edited with introduction and notes by Edward S. Joynes, M. A. (25 cents.) MATERIALS FOR FRIENDSHIP, by C. H. Grandjean. (15 cents.)

FROM HUNT & EATON, NEW YORK: STUDIES IN OLD TESTAMENT HISTORY, by Rev. Jesse L. Hurlbut, D. D. (25 cents, paper; 40 cents, cloth.) MINUTES OF THE FALL CONFERENCE OF 1890 — Methodist Episcopal Church. (15 cents.)

Zion's Herald.

WEDNESDAY, MARCH 4, 1891.
(Entered at the Post-office, Boston, Mass.,
as second-class matter.)

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EDWIN ARNOLD'S NEW POEM AND THE GOSPELS.

Edwin Arnold's new poem entitled, "The Light of the World," is his greatest poetic work—the work of a poet that did not discover his gift until he was in his forty-third year. England need not lack for a "poet laureate" after Tennyson has gone, provided Arnold survies. Matthew Arnold is not to be named in comparison with Edwin Arnold as a poetic genius, however he may have excelled as a critic. Arnold's fancies, sentences, word-painting, descriptions of scenery and character, are the creations of a genius. The Victorian era in its maturity is equaling, in poetry, the glory of its beginning. There are many passages in the new poem concerning God, Christ, Brotherhood, Christianity, the Atonement and the parables and miracles, the scenes and characters of the Gospels, that are quotable, and that will quickly find their way into the secular and religious press and into sermons. The author adheres to tradition in some instances, and in others departs from it, and doubtless would defend his most radical traditionalism relating to the character of Mary Magdalene, by taking refuge in poetic license. He accepts the popular but utterly unwarranted idea that Mary Magdalene was an adulteress, "a queen of sin," with "Greek and Latin lovers."

"The boldest, worse
Who braided up her hair the harlot's way."

He represents her as saying:

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He expresses the reliability of "The Gospel of the Infancy of Jesus" in the following terse couplet:

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At end of evil, when Despair will lead
Souls to His feet, which would not come for Love."

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His mode of arriving at this conclusion is rationalistic: "I think," but not, "Thus saith the Great Teacher." He needs that Eternal Love is a sufficient basis for eternal Hope and Life.

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He glorifies all nature as parabolic of things unseen and to come:

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We advise an early reading of this great poem, and a new study of the

Gospels in connection therewith, and especially in anticipation of the next series of Sabbath-school lessons selected from the Gospel by John.

JOHN WESLEY AS THE LEADER OF THE GREAT REVIVAL.

The candid student of the founder of Methodism as the impartial historian of to-day exhibits him, cannot fail to be struck with the remarkable simplicity, symmetry and completeness of his character. He stands on the historical horizon among a number of gifted and brilliant contemporaries at once the most evenly balanced, most finely proportioned, most thoroughly cultured nature of them all. His literary activity and achievements alone, both for quality and amount, would have been sufficient to win distinction in any age.

His attainments as a scholar were as remarkable as they were varied and thorough. His preaching, if not as impassioned and fervid as that of his brother Charles, or as potent in swaying the feelings of the promiscuous multitude as the noble eloquence of Whitfield, yet exhibited a richer vein of thought and a more varied expression than either, making it attractive alike to the rude, unlettered colliers of Kingswood and the goswains and heads of colleges in St. Mary's, Oxford. As a powerful factor in the moral, social and religious progress of the world, John Wesley stands in many respects entirely alone.

So fully and evenly developed a figure is the Wesley of history that one has some difficulty in understanding how it was possible for him to give himself so unreservedly and absorbingly to one line of action and become the most powerful and triumphant religious enthusiast and propagandist of which history makes any mention. As a rule, men of Wesley's type are prevented by their moral equipoise and intellectual many-sidedness from displaying conspicuous and disproportionate energy in any given direction; but almost from the moment when he felt his "heart strangely warmed" during the reading of Luther's words in the meeting in Aldersgate Street on the memorable night of May 24, 1738, the passion that seized him to proclaim the doctrine of salvation by faith, so far from disturbing the evenness or distorting the symmetry of a remarkable nature, seemed to demand it in the fullness of its gifts and graces, and to find ample opportunity and scope of action for all its varied powers.

If Wesley in preaching the Gospel of free salvation to sinners every morning—Sunday and week-day alike—for half a century seemed to say, "This one thing I do," it was not the evangelist merely that said it, but the scholar, the careful critic, the luminous and voluminous writer, the acute and exact theologian, the redoubtable polemic, the level-headed and logical expositor of the whole system of revealed truth, who sought not only to awaken the soul to a sense of its needs, its duties and its destiny, but to inform it, edify it, broaden its intellectual horizon, and give it an all-sufficient reason for the glorious hope it had embraced.

Probably the reason why Wesley's work alienated from him at the outset of the great revival so many whose influence and help might have been serviceable to him, was that they hastily classed him among the many meteoric and transient phenomena that have blazed across the sky of the social, intellectual and religious world, attracting universal attention for a time, but ultimately dropping into well-merited obscurity and oblivion. In the later years of his labor the irregularity of his position and the novelty of his evangelical methods were partially lost sight of, and the greatness, breadth and permanence of his work, the marvelous change it had wrought in the general aspect of society, the immense social, intellectual and spiritual benefits it had bestowed on thousands of hard-working men in every part of the land, the wonderful impetus it had given to evangelical religion in the Church of England itself, the social and political scandals it had purged away, the new and powerful religious forces it had created—all began, now, to be recognized and appreciated.

Wesley as a religious potentiality and pioneer, beginning his work when to use the words of Bishop Butler—"Christianity was treated as a proper subject for ridicule, as it were by way of reprisals for its having so long interrupted the pleasures of the world," was criticised, suspected, persecuted and opposed. Wesley as the head of a powerful and permanent religious organization was admired, lauded, and welcomed to the palace of the rich as cordially as to the cottage of the poor, to the pulpit of the stately cathedral as to that of the humble and unpretending Methodist chapel. When it was found that the man whose field-preaching had been successful in leading thousands of persons to repentance and holiness of life was not a monstrosity, but a man equal in all respects to the best and ablest of his critics, "men of reason and religion" everywhere changed their minds and began to belaud him and his work as heavenly as they had previously belabored both. The church that had closed its doors against him, even in his native parish, forcing him to find a pulpit on his father's tombstone, now threw open her arms to welcome him all over the land. Wesley notes this change of front with the calm and subdued tone of triumph that characterized him in all his hard-won achievements. Three years before his death he preached on invitation at St. Thomas's and St. Swithin's in London, and remarks: "The tide is now turned so that I have more invitations to preach in churches than I can accept." To the last he preached to the people under the open sky, and to the last his word was blest to the conversion of souls.

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THE LAST ARGUMENT OF DISLOYALTY.

In all history the crowning and conclusive argument with men of unsound loyalty has been a threat of revolt, unless their positions are conceded by the winning side. For twenty years before the Civil War a small knot of slaveholders ruled the country by the threat of secession; and, once reduced to order by the arbitration of arms, the same men attempt to retain minority rule by means of a South made solid by fraud, violence and blood. In the end they will be sure to find the solid-South iniquity as unprofitable and vain as secession. Meantime, the argument so long available in the State has been adopted by some of the minority in the contest for the admission of women to the General Conference. Rule or ruin is their war-cry—a very old and never a very successful device.

If the Methodist Episcopal Church shall violate this constitutional charter," says Prof. James Strong, speaking in the *Advocate* for Feb. 12, of the male-laiety rule, "she will forfeit all right to be regarded as a Scripturally constituted body, and evangelical Christians will be justified in repudiating and forsaking her communion. . . . Should it succeed, whether with or without its threatened resultants of a feminine pulpits, ordination and pastorate, we may expect an exodus of substantial families from our pale, if, as is probable, the Presbyterians change their articles of belief so as to conform more nearly to the Arminian standard."

We regret to have this unmanly and ugly threat voiced by "that scholar of world-wide reputation, that life-long Methodist and pioneer advocate of lay delegation, Professor James Strong, of Drew Theological Seminary." The utterance is unseemly and unwise, such as none of "the silly women," who so greatly disturb his equanimity, would be likely to make. To pursue the course he indicates would be folly in the extreme. The "substantial families" of Methodism will be likely to think twice before accepting such advice and cutting loose from an organization to which they are indebted for so large a freedom and for so many helpful inspirations. They may go far before finding a church equal to their own in the largeness of its opportunity, the height of its platform, or the geniality of its fellowship. For "living Methodists" to adopt such a course would discredit all their professions of sincerity and attachment, and make evident to everybody the spuriousness of their loyalty.

As for ourselves, we realize too fully the advantages afforded to Christian workers in the Methodist Episcopal Church to think of abandoning her communion. As hardly any other church, she furnishes a free forum where her ministers and members have "liberty to know, to utter and to argue freely according to conscience," and to propose, from time to time, such modifications of our economy as new social conditions may demand. Several such modifications have been effected. From the beginning it has been the boast of Methodists that their church was not a cast-iron system, imposed by a divine order for all time. It was an adaptation to the time and conditions in which it originated; and, as time passed and the church came into new conditions, modifications were made in the system. In the future, as in the past, changes will be made. Among them we hope to find a provision for the admission of women to the General Conference. We seek it only by open and constitutional methods. We would have them enter only by the free act of the law-making body of the church. If restrained from consummating this desired reform by the threats of a minority whose theory on ecclesiastical government is placed above loyalty to the church, the reader can easily see how severe a "strain" and heavy a "burden" this would prove to our fidelity to the church. We trust the author, and any who may think with him, will come to a better mind and adopt a more conciliatory method of warding off the new movement. Methodist preachers are ready to listen to reason; we doubt if they are quite in the temper to be persuaded by threats of revolt from the minority. Let us look each other squarely in the eye, have the say out on either side, and then, like gentlemen and Christians, submit to the result.

FROM NASHVILLE TO RICHMOND.

An interested reader intercepts us with the urgent appeal that more attention be given to the description of the ordinary sights which the "stay at home" never expect to see. In penning the experiences of this part of our trip, we shall be governed very largely by such a record.

Diversions.

Leaving Nashville at 7:30 in the morning, we should reach Richmond the afternoon of the following day at about 1 o'clock. In Tennessee, the snow, which lay as a gauzelike covering upon the broad fields of Ohio, disappears, and the heavy overcoat, comfortable in New England in February, is laid aside. The portion of the State through which we are passing presents to view excellent farms and well-tilled fields, with good houses and outbuildings. Our only diversions are the daily newspapers, the last *Oaklandian* and the *Popular Science Monthly*, the sights which flash upon us through the car window, and traveling passengers arriving and departing. The people of Tennessee, especially the men, are noticeable for their height, many of them being very tall, straight and well-formed. Several relatives of ours have been to the south for a few years, and are now in good health.

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He expresses the reliability of "The Gospel of the Infancy of Jesus" in the following terse couplet:

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one of the "poor whites" of this section," was the reply. She was white indeed, and of very fair complexion. We should like to present her to our readers, if the effort were not so hazardous for a novice. Her dress was a large blue and white check. On her head was a flat hat adorned with a single very large wing. Over her shoulders was thrown the white shawl, and with the tattered fringe still hanging at it. Around her waist was a sash of very wide blue ribbon. A large brown veil drawn over her head and face, and then tied in front, completed the *tout ensemble*. For three hours she rode with us, and the harmonica was silent only when she laid it down several times to uncover her head and loosen her hair, letting it fall down over her shoulders. We thought of what we had recently heard from the lips of one of our Christian educators in the South: "The 'poor white' is proud of his color, for it is what he possesses of which he can be proud."

But the city of Richmond looms in sight. In the spirit of those two unique leaders and ideal American citizens, we shall search for matters of interest of which our patient readers shall be informed in our next issue.

The Triangle.

This term has a classic and charming significance in the older circles of New England Methodism. Some of our younger readers may need to be informed that it was the name given to a fellowship for study and mutual discussion into which Rev. Gilbert Haven, Fales H. Newhall and G. M. Steele entered in the years 1854-'55. Rev. Daniel Steele at a somewhat later date became a member of this association. The name was not changed; it continued for some six years to be a unique and most expressive four-angle "Triangle."

The usual custom was to meet together some five or six times in the Conference year and spend two days and one night together. Very much of their study and discussion was put upon the Hebrew and Greek text of the Old and New Testaments.

The four men reached distinction in the church, being especially eminent as well-balanced theologians and critical expositors of the Scriptures. By a happy and unpreserved coincidence, the two surviving members of that renowned "Triangle," Drs. Daniel and Geo. M. Steele, speak in our columns this week upon the woman question. With out doubt they utter the convictions of Haven and Newhall also. Did righteous cause ever need them more than to-day? Dr. Newhall was the most critical and scholarly of the four, and in what forceful and finished speech he would have advocated the complete freedom and absolute equality of Christian women! Haven would be more impetuous and impulsive in sweeping

as in all matters, we only desire and claim to be Bible Christians.

On Monday evening, March 2, Providence Methodists celebrated the Wesley anniversary by a union meeting in Chestnut Street Church, at which Dr. C. E. Harris delivered an able memorial address.

Bishop Warren's response to our symposium of opinions on John Wesley comes to hand late, but is so characteristically pertinent that we give it place:

"Your invitation to contribute to a Wesley Symposium by Feb. 15, overtake me Feb. 21. The most remarkable thing about Mr. Wesley is the revelation how much a man can do when he lets God work in his will and do of His good pleasure. Many of us might be and do more than twice as much if we would let God have His way and indicate our field. He is able to do exceeding abundantly above all that we can even think. Often when we claim to do most desire God's help and give ourselves perfectly up to Him, we become the most opined and obstinate. Then a smile can better reveal God than the prophet Balaam."

In the old time they were more considerate concerning the preachers than some folks seem to be in these days. Then they were reluctant to bother a minister with their business without taking him a present (1 Samuel 9:7). Nowadays a preacher will ride all day to the funeral of some person who never attended church, whose relatives do not attend church, and not receive a penny or even a word of thanks.

One of our good ministers sends an obituary of a person who has been dead five months, and requests that it be published in our next week's issue. This case, which is not at all unusual, constrains us to a word of explanation and self-defense. Obituaries when received are at once put on file and marked with the date of their reception. A generous amount of space is devoted to their publication in each number, and without expense. But they are printed in the order received—that is, chronologically. If, therefore, the obituary is promptly furnished, as a rule it will appear promptly. The delay in nearly every instance is occasioned by the writer of the obituary. Brethren in the ministry, will you explain to your people? "For every man shall bear his own burden."

Our edition of the John Wesley number of last week, though unusually large, was at one exhausted by the demand for extra copies. Such an enthusiastic reception has never been given to a copy of the paper in our experience. Will our regular subscribers please be generous in loaning the paper to those who so much desire to examine this issue?

The Methodist Social Union of Norwich and vicinity arranged for a John Wesley centennial service at their regular meeting on Monday evening. There was a large attendance of ministers and people, and it was a very pleasant and profitable evening. The editor of ZION'S HERALD made the principal address of the evening on "John Wesley's Type of Christianity."

On Friday afternoon, Feb. 27, Professor Dorchester delivered a fine and thoughtful lecture upon "Hamlet," in Jacob Sleeper Hall. He treated the complexity and moral significance of the great Dane's character with keen literary skill, commanding the attention of the large audience—among whom was Dr. Rolfe, the eminent Shakespearean critic—and frequently eliciting applause.

Last Word on Asceticism.

We still stand by the proposition that fasting is commanded neither in the Law nor in the Gospel. When I said that fasting was not required in the Pentateuch, I was aware that many of the commentators were against me.

I was not sure that any other person on earth had taken my position—that a spiritual fast was required, and that only, in Lev. 23:29. Why, then, did I assume that position? Because, (1) the words of themselves, "afflict your souls," do not mean fasting; (2) repentance must precede the benefits of the stonement in the Old Testament as in the New; (3) the difficulty raised up by putting fasting into this command when the words do not express or imply it. It gives a severe aspect to the character of God to read, "Whatsoever soul it be that shall not fast in that day, from even to even, 'he shall be cut off from among his people.' To cut off is to exterminate. I felt a moral recoil through all my being, an instinctive feeling that something was wrong, that every person in a nation, young and old, without exception, under the penalty of extirpation, could not be subjected by a merciful Ruler to this painful test for so long a time—tasting neither food nor water, as the Hebrews interpreted fasting. It is not wise to raise up needless difficulties in the Word of God.

After I had taken my position in accordance with my moral intuitions, I found that I was not alone; that others had arrived at the same conclusion, and among them was Dr. J. G. Murphy, professor of Hebrew in Belfast University. These are his words: "Ye shall afflict your souls—the soul is pre-eminently the susceptible part of man's nature. To afflict the soul is to give free scope to the convictions of sin and to the shame, sorrow and indignation which it awakens. It is worthy of note that the spirit of truth in the unaffected simplicity of a primeval time dwells on the state of the soul alone, and condescends on outward manifestation of the inward feeling. The rabbis and doctors interpret affliction of soul by fasting, because such was the formal mode in their day."

This exegesis is without difficulties, and is in harmony with the New Testament, which declares that the impotent shall be punished. But even if fasting was admitted to be a part of the Levitical law, it vanished with that law when Christ made the atonement, unless this item was specifically and positively exempted. The exception cannot rest on a disputed inference.

To my argument that to commands which require "a certain condition of the body," there should be metes and bounds, the Christian Witness suggests that prayer and the Lord's Supper would need metes and bounds, neither of which is a certain condition of the body required. This is the very large "faw in this logic." Were a condition of body required, such as fasting or Sabbath rest, which could not be indefinitely protracted without bodily harm, then prayer and the holy eucharist would need limitations. But no such bodily state is commanded. Hence we repeat that the unlimited command, "rest or fast," is an impracticable command. We are sorry to have John Wesley quoted against us. But we can no more accept his views on fasting than the Christian Witness can accept his definition of the new birth: "To be born again is to be inwardly changed from all sinfulness to all holiness" (Notes, John 3:7).

In conclusion, let me call attention to the fact that Richard Watson, the greatest theologian of Methodism, in his unsurpassed "Institutes," in which he discusses extensively every human duty, occupying more than 1,000 pages, has not a sentence or a word on fasting. When it is seen that he devotes twenty-four pages to prayer, and wholly omits fasting, we are left to infer that in his estimation it is not a part of Christianity. It can-

not be a great sin to suggest that the Methodist Discipline be put in harmony with this standard of universal Methodism. This is all that I ask. Everybody who knows me understands by my playful allusion to the next General Conference that I am not in the business of "ecclesiastical politics." That is generally carried on in less conspicuous places than in the columns of ZION'S HERALD.

DANIEL STEELE.

Dedication of Woburn Church

The "Father of his Country" rarely opened his eyes on a brighter day than dawned on the last anniversary of his birthday, or rather the special day chosen to celebrate it—the 23d inst. The Methodists of Woburn, after much tribulation, had completed their church and had it ready for dedication at that date. The early morning train brought a large delegation of the preachers and their wives, who had been invited to partake of the hospitalities of the Woburn Church. The address by Rev. J. W. Adams, of the New Hampshire Conference, contained many pleasing descriptions of the Holy Land, and was a delightful résumé of his experience in that interesting country.

At adjournment the great company descended to the banquet-room of the church, situated in front of the edifice and beneath the vestry, and tables were spread for about two hundred. Never was a more bountiful provision made, or were tables more attractive, than those which were fairly loaded with an excellent variety of food, to which ample space was done.

At 4 P. M. the dedication services were opened by Presiding Elder Lindsay. Mr. D. C. Page and Mrs. F. A. Partridge gave beautiful musical selections. Rev. Mark Trahan, D. D., wrote a dedication hymn, which was greatly admired. Rev. W. J. Pomfret, of Medford, Rev. H. C. Parker, of the Unitarian Church, Woburn, Revs. L. B. Bates, C. A. Merrill, J. H. Mansfield, and N. T. George took part in the services. The sermon was by Rev. Olin A. Curtis, D. D., from the text Matt. 16: 18. He noted three points as the basic elements of strength in the church to day: (1) personality; (2) creed; (3) conviction. The Petrine elements which go to make character should be insisted on. Character is personal, not governmental. Personality must be emphasized. No sketch could begin to do justice to the rare beauty, eloquence and force of the sermon, and it proves a rich treat to the large audience gathered.

Dr. J. W. Hamilton took charge of raising the indebtedness on the church, amounting to \$27,836. Dr. Hamilton is a past master in the art of church debt-raising. Nothing could surpass the skill, ingenuity and bonhomie with which he did the work assigned to him. During the afternoon, to the surprise of the church, whose faith was not quite equal to the result, he raised \$1,541, and left everybody in the best of humor.

An adjournment for tea was had, and the banquet hall was again filled, and all were satisfied.

The evening discourse was by Prof. L. T. Townsend, and was in the eloquent Doctor's best vein. Dr. Hamilton stepped to the front again, and with a brief but pointed exhortation entered upon the task of raising the balance of the indebtedness—a colossal undertaking in the eyes of the people. The result surpassed all expectations, and by 9:30 P. M. the amount was raised, the doxology song, and a happier people it would be hard to find this side of heaven. The day with its labors had been one of thorough enjoyment.

The new church is built of wood, painted colonial style. Its dimensions are 63x92 with organ recess in the rear. It is finished within in ash, and has circular pews without cushions. The vestry twelve feet high, with a primary room for 200 in the rear on level with the platform. Two generous ante-rooms in front come between the towers of the building which form the ornamental corners. These towers are eighty feet high, surmounted with finials, and the roof has a cresting of pleasing design. The auditorium each shed a soft radiance at night. The vestry is also lighted by incandescent lights. A broad platform surmounted with a beautiful pulpit set in quartered oak gives ample calling on the pastor, in passing the church went in to see why it was lighted, and was greeted by this host of friends. It was a genuine surprise. After Mr. Robson and his wife had received good wishes and handshakes from those present, Mr. Goss, the assistant superintendent, welcomed the guests and introduced the speakers. Dr. G. A. Bates, with words of love and esteem, in behalf of the Sunday-school, presented Mr. Robson with a fine piano lamp. A little girl gave to Mrs. Robson a beautiful basket of flowers from the primary department. The choir gallery is spacious, and on either side is a pastor's room and a choir room. The altar contains a communion table in quartered oak, and is fronted by a very graceful communion rail. The decorations of the church are light and pleasing, and the general verdict of the ministers and others was that one would have to go far to surpass this church, in beauty, convenience, spaciousness and practical utility.

Rev. Hugh Montgomery is the pastor, and, as may be inferred, has done yeoman service in raising money to pay for it. Much praise is due the ladies for their arduous and splendid services during the day. The architect was J. H. Barwick, esq., 32 Pemberton Square, Boston; the builders, George Kimball and Frank Greydon; superintendent of construction, Thomas R. Corbett. W. P. A.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Preachers' Meeting.—On Monday morning the usual meeting was held, Rev. W. N. Brodbeck in the chair. Professor Sheldon, of Boston University, and Rev. Dr. Daniel Steele each read able papers on Wesley. The hall was crowded.

St. John's, South Boston.—Rev. Louis Albert Banks, D. D., the pastor, received 200 people on probation at the community last Sunday morning.

Boston Highlands, Warren St.—The interest in the revival at this church is on the increase. Large crowds are nightly attracted by the preaching of Evangelist Weber. Seventy were received into the church on probation on Sunday, and there were thirty seekers in the evening. Rev. I. H. Packard, pastor.

Roslindale.—Last Sunday evening, Mrs. T. Miyama, a Japanese lady, addressed a crowded audience in the M. E. Church. Mrs. Miyama, who is the wife of a native Methodist preacher in Japan, is a very pleasant and interesting speaker. She is at present attending the N. E. Conservatory of Music and taking the training at the Deaconess Home in Boston, in order to fit herself for future Christian work among her countrymen.

Holyoke Park.—Sunday, March 1, baptism was administered to 19 adults; 8 were received on probation; one was received into the church from probation, and 6 by letter. Among the candidates was one brother who was born in Richmond, Va., while the Army of the Potomac lay near that city, and who was named "Army Potomac" by his enthusiastic father. By his side at the baptism was a boy ten years old, who bears the name

of Robert E. Lee Lesson, in honor of the commander-in-chief of the Confederate Army, to whom the boy stands in the relation of grand nephew. Rev. W. T. Worth, pastor.

Ashland.—The union revival meetings conducted by Evangelist Seth K. Mitchell, notwithstanding the bad weather, and other counter attractions, have resulted in great spiritual reviving in the churches. Between thirty and forty have signed the cards of confession, and the work is still going on. Rev. S. F. Upman, D. D., was with this church Sunday, Feb. 15, and preached a "gum of a sermon," one of the brethren said. The missionary collection was afterward taken.

Holliston.—This church is in a prosperous and hopeful condition under the pastorate of Rev. J. H. Emerson. Rev. Charles Parkhurst, D. D., preached to a large audience on last Sunday evening.

Newton.—Mr. Henry J. Woods, a class-leader for many years in the Methodist Church, being about to remove his residence from Newton to Melrose, was met in his class-room last Tuesday evening, by the members of the church to the number of sixty or seventy, and after an hour of prayer and testimony in which most spoke of the many happy and profitable meetings they had enjoyed under Mr. Woods' leadership, some twenty of them being recent converts, the whole company repaired to the banquet hall to partake of a delicious, preceding which an elegant copy of Abraham Lincoln's works in 10 volumes was presented to Mr. Woods, and a richly-bound copy of sacred songs to Mrs. Woods as a souvenir from the church; the presentation being made by Mr. D. Fletcher Barber, to which the recipients made suitable responses.

Boston District.

Somerville, Fane Street.—At the fourth quarterly conference there were reports which indicated a hopeful and excellent condition of work in all the various departments. The pastor, Rev. C. M. Melden, was unanimously requested to return for the second year by a rising vote.

Fox Church, Somerville.—At the fourth quarterly conference there was a very full attendance of members, and by a unanimous vote Rev. George Skene was invited to return for the coming year. All departments of church work were shown to be in a vigorous and prosperous condition.

Hudson.—At the quarterly conference held Feb. 17, the pastor, Rev. N. B. Fisk, was unanimously invited to return for the third year.

Lynn District.

East Boston, Bethel.—Dr. Bates, on Sunday last, received 25 on probation, 10 into full connection, and baptized 10. At the evening service, 137 gave their testimony.

Wesley Church, Salem.—The Sunday school gave a birthday reception to its superintendent, Mr. Matthew Robson, on Monday evening, Feb. 23. Nearly 700 persons gathered to congratulate him. The beautiful church was tastefully decorated with hunting and lanterns. Mr. Robson, with a view of calling on the pastor, in passing the church went in to see why it was lighted, and was greeted by this host of friends. It was a genuine surprise. After Mr. Robson and his wife had received good wishes and handshakes from those present, Mr. Goss, the assistant superintendent, welcomed the guests and introduced the speakers. Dr. G. A. Bates, with words of love and esteem, in behalf of the Sunday-school, presented Mr. Robson with a fine piano lamp. A little girl gave to Mrs. Robson a beautiful basket of flowers from the primary department. The choir gallery is spacious, and on either side is a pastor's room and a choir room. The altar contains a communion table in quartered oak, and is fronted by a very graceful communion rail. The decorations of the church are light and pleasing, and the general verdict of the ministers and others was that one would have to go far to surpass this church, in beauty, convenience, spaciousness and practical utility.

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The family.

A LENTEN THOUGHT.

OLIVE E. DANA.

Sweet is the story of the manger cradle,
And of the empty tomb;
The Christmas gladness and the joy of Easter
Dispel life's deepest gloom.

But precious, also, is the Gospel record
Of a mysterious strife,
Where subtle and satanic strength beleaguered
That one unsullied Life.

Those many days when He, our Saviour, tarried
There in the wilderness!
We bring our fears, our struggles, our temptations,
And leave them there with His.

He suffered, being tempted, and we also
Gain strength to battle on;
Out of His pain and faintness, what strange comfort
And peace for us are born!

The sympathy of Christ in our temptations —

This is the Lenten truth;
Let not the Lenten sadness overshadow
Its dear and joyous ruth!

Forever and forever, where are struggle,
And faith, and outstretched hands,
There, pitiful, triumphant, living, loving,
The tempted Jesus stands.

Ah! that this comfort of our Lord's own Presence,
Before, beside, within,
Might make stronger, swifter, purer, surer,
Of conquest over sin!

THE BEAUTIFUL.

JOHN K. C. SLEEPER.

This beautiful world hath wonderful charms,
No beautiful words may tell how fair!
But the crucial test 'mid life's alarms
Confers the crown on faith and prayer.

The glimmering glow, through a toilsome life,
Of the peace and works of trusting faith,
More beautiful is, 'mid trouble and strife,
Than the tinted earth and charms it hath!

And the beautiful world beyond, I ween,
With its gates of pearl and streets of gold,
Hath greater beauty of the blest unseen —
Heaven's richer charms which the life entold:

Malden, Mass.

GOD'S APPOINTMENTS.

This thing on which thy heart was set, this thing that cannot be,
This weary, disappointing day that dawns, my friend,
For thee —
Be comforted; God knoweth best, the God whose name is Love, whose tender care is evermore our passing lives above.
He sends thee disappointments! Well, then, take this from His hand!
Shall God's appointments seem less good than what he had planned?

I was in thy mind to go abroad. He bids thee stay at home!

O happy home! thine happy if to it thy guest he comes.

Twas in thy mind thy friend to see. The Lord says:

"Nay, not yet."

Be confident; the meeting-time thy Lord will not forget.

I was in thy mind to work for Him. His will is,

"Child, sit still;" and it is thy blessedness to mind thy Master's will.

Accept thy disappointment, friend, thy gift from God's own hand.

Shall God's appointments seem less good than what thyself had planned?

— Margaret E. Sanger.

THOUGHTS FOR THE THOUGHTFUL.

It is not worth while being religious unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God. Others put it in a second place. Then prayer-meetings are uninteresting. But the moment a man begins to seek first the kingdom of God and His righteousness, all things are right. Any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better band of them.—Prof. Henry Drummond.

God seems to have definite purposes in the comfort He brings to His people. One is that they may not linger long in their gloom. "Weeping may profit for the night, but joy cometh in the morning." Our Heavenly Father gives His children liberty in grief. He does not rebuke their sorrow. He does not suddenly check their tears. He knows that when the strong cords that attach us to our friends are broken, there must be pain. The heart cannot find itself deprived of the endearing human companionship and not sadly feel the void. But He would not have us bury ourselves in our sorrow, and become dead to those living around us. He longs to comfort us — to appoint unto those that mourn a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. — Mrs. C. L. GOODELL, in *Congregation*.

* * *

Oh, let me walk with Thee, Then mighty God! On o'er Thy arm, and trust Thy love alone; With Thee hold con'st, where' st thou go; Thy smile of love my highest bliss allow. With Thee transact life's business — doing all My every comfort at Thy hand receive, My every talent at Thy glory give.

Thy coming is the bright hour, In my weakness trust! Thy mighty power. Oh, may this high companionship be mine, And all my life by its reflection shine!

My great, my wise, my never-failing Friend, Whose no change can know, no turn, no end: Myaviour God! who gav'st thy life for me, Let nothing come between my heart and Thee!

— Anonymous.

Impatience is a common fault. We would like to attain the goal we hope to reach at once. Undoubtedly we might possess a nobler Christian life than we have if we were willing to wait the time when we possess more diligently. But all great and solid work is slowly accomplished. God does nothing in nature by sudden action. A life which has the heritage of greatness requires length of time to advance to maturity. Trees of great value are slow in growth. The former soon grows up, but the latter requires many more years to attain its body. So the religious life which has stability and beauty is gradual in its formation and development. But if it is real life, it will be constantly and surely growing. Let it never be forgotten that, while there may be analogy with nature as to the things we have named, man has a volition

concerning growth. He can form habits and place himself under influences which shall forward and strengthen spiritual life. Patient continuance in well-doing is indispensable on our part to the attainment of the stature of the fullness of Christ. — *Christian Inquirer*.

All life in which there is any value is life with God. God has thought great thoughts and uttered them in nature, and He says, "Science, think My thoughts after Me; study the stars, study the tides, study the forest, study the transitions by which plant life makes leaf and bud and blossom; study these, find out what they are saying, and tell mankind." And Science is working with God. He beckons Art, and says, "Art, come, study this world that I have built; study the forest trees and see what I have thought of architecture; study all possibilities of melody and harmony, and see what melodic and harmonic thoughts I have thought; think My thoughts after Me." And the artist works with God, bringing God into the human soul and the human soul in touch with God. He calls the man of affairs to Him, and says, "I want to teach men and women what justice is; you are to be a statesman, or the head of a great factory, or the president of a railroad, or the chief of a great mercantile concern." What for? Since to earn men across the continent? simply to get gold and iron out of the bowels of the earth? simply to sell dry goods? God forbid! To teach men how to live with one another. And teaching men how to live with one another is teaching men justice; and every man of affairs is thinking God's thoughts after Him, and doing God's work with Him and for Him, if he is really working justice and good-will into the hearts and lives and organic structure of society. He calls the mother and says, "Now I will teach you love, and you shall teach My child love." And then He puts the babe in the mother's arms. And will you tell me which is the teacher and which is the pupil? Will you mothers tell me whether the baby has brought you love, or you have brought the baby love? Every one of you will say, "The baby has brought me more than I have brought the baby." It is God looking out of the little child's eyes, and God's clasping hands around the neck, and God stirring and brooding the love in the mother's heart; and it is God teaching you, not to think God's thoughts after Him, but to feel God's emotions after Him, and to know a little what love means. Nay! He makes the very things that seem to work against His plan for His children. John Adams was buried, his mother said, "I should have cursed God but for Mr. Parmeter. Now I can say, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord!'" Did you know how Dick Hæburn was drawn into a free-thinking club at college — filled with Renan, Strauss and the rest? "I had outgrown my Bible and denied my Saviour," he told me, "but when I came home that vacation-Sunday, and Mr. Parmeter preached that wonderful sermon from 'Who is this that cometh with dyed garments from Bozrah?' I seemed to see the very face thorn-crowned, and the hands pierced for me. O Miss Hester! I can never doubt again!"

Hester ceased, and a long silence fell in the room. The pastor's face was resting on his hands, and the slow tears trickled between his fingers.

"Thank God — and you!" he said, at length, and left.

The pastor read no resignation the next day. He preached with touched lips. The congregation almost held its breath. That winter came the sweep of the great revival which all the town there was scarcely a month left to endure.

It was the winter that Hester died. Over her coffin the pastor read the three resolutions her weak hand had written in the little book. Then he told his story, and scores of mutually replying eyes in the great congregation silently rehearsed their own. He would have spoken further, but sobs choked his utterance. He closed the book and gave it to his mother. — MARY A. P. STANSBURY, in *Advance*.

HESTER'S INTELLIGENCE OFFICE.

To be shut within four walls without power to arise, awakening to long, painful days from the fitful slumber of weary nights, could have been in no case easy, least of all to Hester McLean, for whom all this began on the dreadful day of the railway accident. For Hester had been so free and strong of foot, so full of that sweet gaiety which she shared with all young things that God had made and bidden to be glad; her perfect body had been so finely attuned in all its living chords, that, at the touch of air and sunshine and all lovely out-door sights and sounds, her soul within vibrated to the harmony of joy.

Now — could she ever again be really glad to be alive? She asked herself the question over and over after the first keen anguish, throttling thought itself and making her whole being one agonized throb of endurance, had passed, and she had grown in a manner used to the new boundaries of her life — the room, the couch, the pictures, the trailing roses on the wall-paper, the pattern of carpet and curtains, and — the pain. She had gained a worthy victory when she could answer honestly, "I am willing to live, if God chooses," but absolute conquest, when she said, "Though I can do nothing, I can lie so still as to reflect the sunlight which heaven lets fall on my soul. At least there shall be no sadness in my narrow place."

And, indeed, there was none. The little chamber, glorified by the sweet, pale face, was the brightest in all the pleasant country town. Friends came no longer with grave looks and sorrowful voices, but bringing the very best bits out of their own every-day life, which Hester fitted into a great kaleidoscope of memory to be turned over and over after they were gone. And others came, not to cheer, but to be cheered. Secret grifts, too intimate for common ears, were poured into these made quickly by suffering. Hester's couch was old, free world had not been half so full as this. She puzzled herself, not about her own life which had been settled for her, but the lives of others — the crooked things which should be straightened, the unmatched pieces in the great, dissected picture.

Eesa Vaughn ran up, one morning, her shell-pink cheeks all the more bewitching under a drooping hat-brim of Gobelin blue.

"O Eesa!" cried Hester, "what a pretty hat!"

"Isn't it? I bought it in Boston yesterday. But I didn't go down for that — it was an afterthought. Poor mamma! Such a time as she has had since cook left! Why, the last girl scarcely knew a muton-cook from an omelet! So I bought myself of an intelligence office. I had scarcely made known my requirements when the manager said briskly, 'You are very fortunate, Mrs. Vaughn, and the person you want — reference gilt-edged, and — for a marvel — prefers to go into the country.' So I brought home my treasure — the tidiest, quietest body — by the six o'clock train, and this morning — Hester, the breakfast was a poem! Frozen cantaloupes like sea-green crystals, muffins light as thistle-down, amber coffee with a crest of whipped cream like the foam on a wave, and — mamma's great cut-glass bowl full of morning-glories in the centre of the table!"

"Eesa, Eesa!" laughed Hester.

"True, every word, my love! Nobody hereafter shall speak slightly of an intelligence office in my presence, and go unproved! Only think of being able to make two 'wants' fit each other like that!"

Eesa's hands had been busy as her tongue, and the roses which it had been her errand to bring, were already arranged, and her own good-by kiss was on the invalid's cheek, almost before the merry echo of her words had ceased in the room.

But gay Eesa had left a seed-thought be-

hind her. "To make two wants fit each other" — if only that could be done in a sphere higher than kitchen and dining-room! A spiritual intelligence office! Hester smiled to herself at the conceit, then, suddenly, stopped smiling, and drew her breath swiftly, flushing all over her sensitive face. Could it be possible that even to her, whose utmost prayer had been that she might be able to be cheerful, God could yet give something to do?

She drew her little hand-screen and closed her eyes. Even the sunshine streaming in at the window seemed like a presence which she would faintly exclude, that she might be more perfectly alone with Him.

No one came in for an hour, and at the end of that time Hester had written in a little book which, with all her sweet friendships, was still her closest confidant: —

"Resolved, That I will try to remember everything I hear which, I think, can be of service to any body."

"Resolved, That as far as I can do so without intrusion, I will try to learn the real needs of the people who come to me.

"Resolved, That, if God will show me how, I will try to help them to help each other."

The three small "I will try" marked the establishment, without advertisement or sign, of what I have called "Hester's Intelligence Office." But now a difficulty arose in deciding not what to tell, but what to leave untold; how to select from the volume which might be written a few typical cases of the "wants" which their bearers brought, unconsciously, to Hester to be "fitted."

She grew a very mathematician in the six years more — all too short for those who loved her — which God gave her on the earth.

"The whole world seems full of equal ratios," she would say laughingly. "Everything may be worked by the Rule of Three, if only one can find the third term!"

Dear Hester! — forgetting that she, herself, with infinite multiplication of value, stood for the third term in many a long-delayed solution!

"I was at once Sunday-school yesterday," asked Hester of little Martha O'Neill.

"You were ill?"

"No, ma'am." The child's face flushed painfully.

"Tell me about it, dear — if you don't mind."

"I'd as lief as not you would know, Miss Hester. But I couldn't tell Miss Jones, when she asked me. I haven't been for three weeks. It's my cloak that's too shabby. I shall have to wait for warm weather."

The very next Saturday came Mrs. Vincent and Clare.

"Clare, dear, how tall you are growing!" said Hester.

"Tall, indeed, and stout, too!" cried the vivacious little mother. "Only think, Hester, her pretty Astrachan jacket, new last winter, and now she cannot drag it on! Such a shame! and no one to give it to. It seems as if there might be some poor people!"

"Dear Mrs. Vincent, will you give it to me, and ask no questions?"

Hester's face was shining. Yet even she could not know how little Martha's gentle influence, would be pleased to Christendom and the church before the springtime.

"I wonder at myself for telling you all this, Hester. We scarcely speak of it to each other. Mamma is so sensitive! Poor mamma! Poverty is so strange to her that it seems like a crime. I don't see how we are to go on in this way. If only there were something, anything, that I could do, which mamma and Then and Maria would approve!"

It was Miss Carol Leslie, youngest of the trio of unwedded daughters of the stately, deliciously-bred widow of Judge Leslie, who was whispering her trouble into Hester's ears. It was the old story of embroiled trust-funds, and sudden penury falling upon those training and habits of life had totally unfitted them for coping with the hard world. A difficult problem — even hopeful Hester almost despaired of the "third term."

A month later, lovely old Mrs. Harcourt was sitting in the easy-chair beside Hester's couch.

"I have almost given up going abroad this year, Hester."

"Mrs. Harcourt! Why?"

"A silly reason, child! But I cannot suit myself with a companion."

"How strange! I should suppose you might choose from a score of people who would be more than glad."

"So I might, perhaps, but I am an old woman and a little difficult. I want a lady, refined and gentle, one who likes my favorite books, and to whom I have given over a shelf of pictures just because I am not very strong, she must be willing, if need be, to serve me like a maid. And she must be somebody that I love already. I cannot have strangers about me. Hester, child, what is it?"

For Hester had caught the delicate old hand with its sparkling jewels, in both her own.

"Dearest Mrs. Harcourt, ask Carol Leslie to go with you!"

"Carol Leslie! Hester, you must have gone out of your mind! I should as soon think of asking one of the English princesses!"

Hester laughed — a low, delicious laugh of pure happiness.

"Let me, then! May I, Mrs. Harcourt?"

The old lady drew a long breath.

"Hester," she said with decision, "if you can get Carol Leslie for me, we will say this day fortnight!"

"I have almost given up writing a hurry."

Mrs. M. E. Sangster, editor of *Harper's Bazaar*, is reported as saying: "I cannot say that women's manuscripts have improved during the last four or five years, but they certainly have increased in number. It seems to me that many more women write now than even a few years ago. The chief of their articles is evidence of haste. All or most seem to be written in a hurry."

A Welsh girl, Miss Myfanwy Rhys, daughter of Prof. Rhys of Oxford, has won the Victor Hugo gold medal this year for knowledge of the French language and literature. The competition is held in England, but under the management of Frenchmen.

Madame Barrios, the widow of the soldier President of Guatemala, was married at fourteen, and is the mother of six children. She is still young and beautiful, and is the possessor of a fortune estimated at \$6,000,000. Among her other accomplishments she includes the knowledge of five languages.

Bryn Mawr has among its special students young Japanese woman, Miss Ume Tsuda. She was one of the five girls sent by the government to this country in 1871 to be educated. On her return to Japan she was made a teacher of English in the peacock school in Tokio (a school founded for the daughters of nobles), a position to which she will return after completing her course in Jane.

Miss Tucker, otherwise A. L. O

Don't you think
of decisions rather
readily. My ad-

The Sunday School.

FIRST QUARTER, LESSON XI.

Sunday, March 15.
2 Kings 5: 12-27.

REV. W. O. HOLWAY, U. S. N.

GEHAZI PUNISHED.

I. Preliminary.

1. GOLDEN TEXT: "Be sure your sin will find you out" (Nam. 22).

2. DATE: about B.C. 890.

3. PLACES: Damascus, the capital of Syria; Samaria, the capital of Israel; the river Jordan.

4. HOME READINGS: Monday — 2 Kings 5: 15-19. Tuesday — 3 Kings 5: 20-27. Wednesday — Joshua 7: 20-26. Thursday — Proverbs 13: 1-11. Friday — Proverbs 21: 1-8. Saturday — 1 Timothy 6: 6-12. Sunday — Matthew 6: 19-23.

II. Introductory.

From the Jordan the healed Naaman returned to Elisha and confessed his new faith. There was no doubt in his mind now of Jehovah's power, and he gratefully promised Him henceforth the allegiance of his heart and life. He begged the prophet to accept the valuable presents which he brought; but Elisha, mindful of "the honor of the true God and religion, and desirous that the Syrians should see the generous piety, charity and kindness of His ministers and servants, and how much they despised all that worldly wealth and glory which the priests or prophets of the Gentiles so greedily sought after," declined to receive any gift whatsoever. Finding him firm in his refusal, Naaman begged that sufficient of the halowed soil of the land to build an altar in his alien country might be given to him. To no other deity would he ever again offer genuine sacrifice to Jehovah. It would be his duty to his royal master, of course, to participate with him as in heathen rites in the temple of Rimmon; he trusted he would be pardoned for this seeming inconsistency; and Elisha, without offering to settle the question of conscience, dismissed him with his benediction.

The incident would have ended here happily but for the greed of the prophet's servant. Gehazi's imagination had been wrought upon by the treasures of silver and gold and the bales of tempting garments which Naaman's escort was caring for, and which his master, so foolishly, in his view, had declined. If he only had the interest fraction of that wealth but a single change of those costly robes, he covetously thought, as he watched the Syrian general depart for the north! Might he not invent some excuse? No one was looking. He could easily overtake the company—but it must be quick about it. Girding his garment about him, he started on a swift run. Naaman, looking gratefully back at the city which he was leaving, recognized Gehazi and hated his chariot. Alighting, he courteously asked "Is all well?" "All is well," painted this knave of a servant, and added plausibly: "My master hath sent me. Two sons of the prophets from Mount Ephraim have just arrived. Give them, he says, a talent of silver and two changes of garments." Naaman, unsuspecting and glad to please Elisha, forced upon Gehazi two talents of silver and two changes of garments, and despatched two of his servants "to bear them before him." On arriving at "the tower," Gehazi relieved the servants of their burdens and concealed them, and then hastened "to stand before his master." He had done a clever thing, he thought, and no one in Samaria knew it. "Whence comest thou, Gehazi?" Elisha calmly asked. "Thy servant went no whither," Gehazi answered, hoping to cover his tracks by a lie. "Went not mine heart with thee," said the prophet sternly, "when the man turned again from his chariot to meet thee?" Is this the time, when venality and covetousness disgrace the priesthood, for a worshiper of Jehovah to yield to those vices? And without waiting for Gehazi to excuse himself, the sentence of condemnation was uttered: "The leprosy therefore of Naaman shall cleave unto thee and unto thy seed forever." Even while the terrible words were upon the prophet's lips they were fulfilled: Gehazi "went out from his presence a leper as white as snow."

III. Expository.

15. **He returned to the man of God**—making a backward journey of about thirty-two miles; returning, as did the Samaritan whom our Lord healed, to "give glory to God." **Stood before him**—respectfully. Elisha was willing to see and receive him now. Now I know—by my own experience. **No God in all the earth but in Israel.**—He realized the godlessness of heathen gods, and declared himself the worshiper and servant forever of Jehovah, the God of Israel, the only true God in all the earth. **Take a blessing** (R. V., "present") of thy servant.—The grateful man longed to load the prophet down with gifts. He would have made him immensely rich, if permitted to do so. **I will receive none.**—The Syrian must never forget that his curse was wrought by the grace of God, and that God's prophets, unlike the heathen wonder-workers, were not greedy for pay. Further, the avatars of pseudo-prophets had brought the sacred office into disgrace. **Urged him**... but he refused.—Elisha did not scruple to receive presents from poor Israelites, and later (see chap. 8: 7-9) he seems to have accepted a gift from Benhadad; but the case of Naaman was singular. It was of great importance what impression he, at that time, should receive concerning the God of Israel and His worshippers" (Scott).

17. **Shall there not then, etc.**—in R. V., "If yet I pray thee let there be given, etc." Two mules' burden of earth.—Several reasons have been conjectured for this request—that Naaman had the superstitious reverence for the soil of Jehovah's land that Mohammedans cherish for the soil of Mecca, rubbling themselves with it, sleeping on it, etc.; that Jehovah was a territorial deity, and therefore could be worshipped acceptably in His own soil only; or that, though Naaman might have freely helped himself to the soil, he thought that the prophet who had so affected the waters of Israel as to make them remedial, might impart some virtue to earth taken by his permission, etc. We

prefer, however, to follow Lange, who says: "He wished to erect an altar of this earth, which should be, in the midst of a heathen country, a sign and monument of the prophet of that God. His request was, therefore, the result of a strong and joyful faith rather than of a heathen delusion." Neither burnt-offering nor sacrifice unto other gods.—They had been proven vain. The homage of his heart was henceforth Jehovah's. He would no longer be an idolater except as a matter of form.

18. **In this thing the Lord pardon thy servant, etc.**—Naaman foresees a future inconsistency. It was his duty to attend the royal master in idolatrous worship in Rimmon's temple. The king was wont to lean upon his "hand," or arm. In the act of prostration both must unite. He would not do as an act of worship, but rather of service to his prince. His was no vacillating faith. The Lord pardon thy servant.

He asked a dispensation which the gospel, with its missionary spirit, could not grant, but which the Hebrew economy and the standard of Naaman's age might permit or justify. Rimmon was a Syrian god, whose name is mentioned here only in Scripture; the word means either "pomegranate," or "most high."

19. **Go in peace**—another illustration of Elisha's reticence. He simply dismisses the healed and grateful Syrian with the usual Oriental good-by. He did not try to save Naaman's perplexities. Possibly he had received no Divine intimation in that matter, and did not care to exercise his private judgment. Possibly he saw that a genuine work had begun in the heart of this new believer, and he would leave his convictions to work out their own effects. **Departed from him**—whether with, or without, the soil he desired, we are not told. He simply started homeward with his retinue. A little way—literally "a length of country." The phrase is indefinite and rarely used. It could not have been a long way, since Gehazi trusted that he could cover the distance and yet his absence not be noticed.

20. **Gehazi, the servant of Elisha the man of God**—who enjoyed, therefore, high privileges, especially in godly counsel, and who might reasonably have aspired to succeed his master. But he was at heart a rascal because of his greed of money. **My master hath spared Naaman this Syrian** (R. V., "this Naaman, the Syrian")—uttered with contempt. This "heathen" is allowed to carry back all his wealth and be cured beside; well, if master will be such an idiot, his servant will not allow such an opportunity to slip through his fingers. As the Lord liveth.—He fortifies his unshaken determination by an unshaken use of the name of Jehovah. "A perverse heart, stubbornly bent on sinning, may even presume to swear its darling sin into a virtue" (Terry).

21. **Gehazi followed after Naaman**—inventing, probably, his plausible lie as he ran. When Naaman saw him—recognized that the man in hot pursuit was the servant (as we have reason to suppose) who had met him at the first with the message to go and bathe in the Jordan, and who evidently enjoyed his master's confidence. **Lighted down from the chariot**—an unusual act of condescension, but the healed man felt so tumultuously happy that he forgot his notions of dignity. **Is all well?**—"Is there peace?"

It was the ordinary question of courtesy. All is well,—the ordinary reply. My master sent me. Two sons of the prophets from Mount Ephraim have just arrived. Give them, he says, a talent of silver and two changes of garments." As though he said: My master is firm in his refusal to accept a personal gift; but these students are needy, and if you can benefit them by a present, it will be accounted a favor by him. It was a large sum to ask—from \$1,600 to \$1,800—but Naaman was too grateful to be suspicious.

23. **Take two talents.**—Even this large sum was but a mere fraction of what he had brought. Urged him.—Of course Gehazi, with feigned modesty, protested. In two bags.—The same word is rendered "satchels" in the R. V. of Isaiah 3: 22, where it again occurs. Laid them upon two of his servants.—The weight of the silver would be over 200 pounds, and the garments would be bulky; so Naaman vowed that Gehazi should not be personally overburdened with his generosity. When he came to the tower (R. V., "hill")—some well-known locality that was called by the Hebrew term "Ophel," an eminence of the feast. At 10:30 the large church was crowded to hear Rev. W. E. Clark, D. D., pastor in 1858-'59. After the usual opening service, the choir sang, "It is a good thing to give thanks unto the Lord." The Scripture was read by Rev. J. W. F. Barnes, an earnest prayer was offered by Presiding Elder Mansfield. Dr. Clark preached a masterly and powerful sermon from Eph. 1: 20-22; 2: 1; and 3: 10. His theme was, "The church, the Body of Christ."

At 3:30, the third great congregation of the day assembled, overflowing into the gallery, to hear Rev. S. F. Upham, professor in Drew Theological Seminary, and pastor of the church in 1873-'76. After a very fine anthem by the choir, the 122d Psalm was read by Dr. Mansfield. Mr. Jas. E. Aborn then sang the beautiful solo, "Cast thy burden upon me." And Miss Mabel Vella charmed all by the rendering of the solo, "I heard the voice of Jesus say, etc."

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sentence was immediately executed. The white, or rose-colored, flake-like eruption covered the wretched man as he glided from the room, and there was no lustatory power in Jordan's, or any other, waters in his case.

IV. Illustrative.

One day the astronomer Mitchel was engaged in making some observations on the sun, and just as it was setting there came into the rays of the great telescope the top of a hill seven miles away. On the top of this hill were a large number of apples trees, and one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody was watching them, feeling certain that they were safe. The boy who was getting the apples directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it often is with men. Because they do not see the Eye which watches with a sleepless vigilance, they think they are not seen (Anon.).

THE MOTHER OF US ALL.

A Century Plant of Lynn.

REV. JOHN D. PICKLES.

The centennial services in connection with the Lynn Common M. E. Church, which took place Feb. 19-22, were of exceeding interest.

Thursday evening was assigned to the Sunday-school, and most worthily was it represented. The music under the direction of the choir-master, J. E. Aborn, who is also superintendent, was of a high order, including selections by the male quartet, with a choir of over thirty voices assisting. Short addresses of great value and interest were made by ex-Superintendent Harrison Newhall and by the present superintendent, James E. Aborn. These were followed by a valuable and ably-written historical paper by Miss Bertha F. Vella, superintendent of the primary department. Rev. J. W. F. Barnes, pastor in 1866-'67, gave an earnest and inspiring address on "Defensiveness in Sunday-school Teaching and in Christian Work."

Friday, the 20th, being the 100th anniversary day in the church's history, services were held in the afternoon and evening. At 3 p. m., notwithstanding a driving snowstorm, a very large congregation assembled to hear the anniversary poem and sermon. Dr. S. W. Clark, of Lynn, a member of the church, was the poet of the occasion, and right worthily did he sing of "The Methodist Tree." He was followed by the pastor in a historical address, developing not only the direct spiritual work of the church during its hundred years, the record of its ministry and laymen, but the church's history as related to the anti-slavery, temperance, war, and other reforms, legitimate and illegitimate, which have touched and affected society through the century. Rev. V. A. Cooper, D. D., pastor in 1864-'65, offered a fervent and appropriate prayer, and Rev. C. N. Smith, pastor in 1856-'57, read the Scriptures. The male quartet, consisting of Bros. J. E. Aborn, J. C. Aborn, O. R. Howe and Wm. Black, rendered "Had I the wings of a dove," and Mrs. Carrie Weeks and Mr. Robt. Mansfield, Jr., beautifully sang "Still with Thee."

Friday evening another large congregation assembled for the reunion love-feast of the mother church and her descendants. Pastors and representatives of all the nine Lynn churches were present, and from Swampscott, East Saugus, Marblehead and Tapleyville, Rev. Dr. D. H. Elia, pastor in 1869-'70, had charge, and gave an enthusiastic send-off to the service. After partaking of the bread and water, testimonies, interspersed with hymns sung with old-time Methodist fervor, gave us an hour of rich and influential inspiration. The quartet sang, "Light at Eventide;" and Miss Mabel Vella charmed all by the rendering of the solo, "I heard the voice of Jesus say, etc."

At the fourth quarterly conference of Grace Church, Taunton, held a short time since, still all but one member being present, the return of Rev. H. B. Cady for another year was unanimously requested.

At Long Plain on Feb. 15, Rev. Mr. Rounds presided in the absence of Pastor Jones, who was sick and in Boston. The ladies of this church are still driving business to raise money to pay for repairs on the church. Their last move was the holding of an "all" supper.

The New Bedford Port Society celebrated the sixty-fifth anniversary of its birth by an interesting service, held in the Unitarian church, Sunday evening, Feb. 15. The annual report of Rev. Edward Williams, chaplain and agent, is a very interesting document. Although the number of seamen frequenting that port is not as large as some years ago, there are still enough of them to make the work of that society of great importance, and Bro. Williams seems to be the right man in the right place.

In the notice of Bro. and Sister Fish's card of thanks found in these notes published Feb. 18, either the writer or the printer blundered badly. Bro. Fish's son died in their home at South Truro, but he was buried at Sandwich. W.

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25. **Stood before his master.**—He would let his absence be as little noted as possible. In the East the servants are usually kept in waiting. Hence the phrase "stand before" is frequent in connection with the master's service. Thus David "stands before" Saul," etc. (Cambridge Bible). Whence comes thou, Gehazi?—

"Happy are they of whom there is no need to ask this question: who can give an account without falsehood of all the paths in which they have walked, and of all the places in which they have been?" (Lange). Thy servant went no whither.—Lies breed lies. Went not mine heart with thee?—Did not my mind, being enlightened by God's Spirit, discern what thou saidst and didst?—Is it a time to receive money? etc. Gehazi had decided that it was not an appropriate time; and Gehazi's choice of this point least they should be seen from his master's residence" (Cook).

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27. **Two mules' burden of earth.**—

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28. **Four women, all told.**

71

The first told how much easier it was to wash with Pearline. She saved half her labor, and the work was better done.

The second told how much longer the clothes lasted,

since she'd used Pearline. The rubbing that wore them out wasn't necessary.

The next told how many things she did with it; she washed the kitchen floor, or the finest china—the most delicate lace, or the coarsest fabric. Whatever she did with it, she saved money by it.

The fourth told of the harmlessness of Pearline. She had used it for ten years, and she knew nothing that was washable could be hurt by it.

These are only four out of millions

Review of the Week.

Tuesday, February 24.

- Bismarck declines an offer of nomination to the Reichstag.
- The House census committee finds against a recount for New York.
- Mr. Clegg introduced a bill for a Negro's exhibit in the World's Fair.
- The Norwegian Cabinet resigns, having been censured by the Storting.
- The editor of the Columbus (O.) Sunday Capital kills the editor of the Sunday World.
- Prof. W. R. Harper, of Yale, has accepted the presidency of the new Chicago University.
- The residents of Madison, Me., were startled early yesterday morning by the bursting of a large meteor.
- Thus far 120 bodies have been taken from the Spring Hill Mine in Nova Scotia, and fourtiers miners are missing.
- Washington's birthday passed quietly in Boston. Gov. Russell held a public reception at the State House in the forenoon.
- Prof. Bancroft, of Brown University, disappeared last December; yesterday his body was found in a pond at Cranston, R. I.
- The first Triennial National Council of Women was opened at Washington yesterday. Miss Frances E. Willard presiding.
- A manifesto has been issued by the party of Karasorgive, the pretender to the Servian throne, calling upon the people to declare a revolution.
- The fishing rod manufacturer of T. H. Church, of Post Mills, Vt., said to be the largest manufacturer of the kind in the world, was burned last evening; loss about \$30,000.
- Mr. W. C. McDonald has given \$40,000 to McGill College for a chair of electrical engineering. This brings Mr. McDonald's donations up to \$1,000,000 in the past year.
- The Senate gets into a wrangle over Civil Service examinations. The House considers the deficiency appropriation bill. At the evening session, consideration of the immigration bill was completed.

Wednesday, February 25.

- Admiral Hornby of the English navy, was severely injured by being thrown from a carriage.
- E. E. Fay, of Hartford (Conn.), was sentenced to eighteen months in jail for stealing \$6,000 envelopes.
- The Woman's National Council in Washington devotes a session to the consideration of temperance work.
- A bill has been reported to Congress granting a pension of \$2,000 per annum to the widow of Adelbert Ames.
- H. E. Spaulding, ex-cashier of the Ayer National Bank, waived examination yesterday and was held in \$20,000 bail.
- A flood destroys nearly all the bridges on the Santa Ana River in California, and washes away houses in the vicinity of San Bernardino.
- The Senate disposed of 64 of the 118 pages of the Sundry Civil bill, including the amendment relative to the World's Fair. The House passed the Direct Tax bill.
- The Brazilian Assembly has finally adopted the proposed constitution. The announcement of the result of the vote was received with prolonged and enthusiastic cheering.
- The Bonsecours Market of Montreal was burned yesterday. It was one of the points of interest in that city. Above the market was a massive hall, used sometimes as a drill room.
- General Booth has met with a cool reception in Berlin, where the police will not allow the Salvation Army to hold a procession. He intends to build a Salvation Hall in Berlin.
- The Connecticut Senate refuses to receive nominations sent in by Gov. Bulkeley. Gov. Hill, of New York, refuses to recognize a request for extradition made out by Governor Bulkeley.
- The Senate yesterday amended the items in the Sundry Civil bill relative to the World's Fair, and cut down the salaries to a lump sum of \$60,000, which will include expenses of the Board of Lady Managers.

Thursday, February 26.

- At least six persons have been drowned in the Southern California floods.
- In the Senate a tribute to the late Senator Wilson, of Maryland, was adopted. In the House the immigration bill was passed; the agricultural bill was passed in the evening.
- Employees of the Pennsylvania Railroad are asked to resign unless wages are increased.
- The conference on the bill for the relief of the Supreme Court have come to an agreement.
- The executors of the Fawcett estate will have relinquished all claims on the residuary estate and will turn over to educational institutions.
- Governor Russell has abolished the Gypte Moth commission and appointed members of the State Board of Agriculture, who will serve gratuitously.
- The importance of the treaty with Brazil is shown by the action of 110 merchants of New York city, representing \$40,000,000, and of all political shades of belief. They express their appreciation of Mr. Blaine's action.

Friday, February 27.

- Anna Dickinson, authoress and lecturer, has become invalid.
- Two hundred women and children perished in the sinking of Ispingue.
- The woman suffragists are holding their annual convention at Washington.
- Secretary Foster formally assumed office at the head of the Treasury Department yesterday.
- The Treasury Department disbursed yesterday nearly twenty millions in account of pensions.
- Gen. Deodora da Fonseca was yesterday elected President of Brazil by the Federal Congress.
- Mine rioting occurred at the scenes of the strikes of the families of striking coal miners at Durban.
- Paris is turning the cold shoulder to express Frederick, and there are hints that she had better leave.
- Prof. J. H. Taylor, of Northwestern University, accepts the chair of Greek and Latin at Boston University.
- The floods in California are very destructive to property. Considerable damage has been done in Arizona.
- The Queen and Prince of Wales witness the launching of warships "Royal Sovereign" and "Royal Arthur" at Portsmouth.
- Dr. Selah Merrill, of Andover, has been nominated, consul to Jerusalem, and Hon. J. A. Anderson, of Kansas, consul to Cairo.
- The New Hampshire House voted to accept the Benjamin Thompson bequest of \$400,000 for an agricultural college.
- The Civil Service Commissioners get all they asked for in the way of clerk help, as reported to the legislative appropriation bill, as reported to the Senate.
- The Senate passes the Sundry Civil appropriation bill, and discusses other appropriation bills. The House considers the Shipping bill and passes the General Deficiency bill.

Saturday, February 28.

- Senator Blair has been nominated and confirmed Minister to China.
- An attempt is being made to induce the President to veto the Direct Tax bill.
- Three-fourths of the town of Yuma, Cal., was under water, yesterday. Floods are proving destructive in Vermont, also.
- The will of late Dr. Chase Wiggin, of Providence, makes a provision for the erection of temples for laboring people.
- The Queen of Hawaii wants to get rid of the old Ministers, but they refuse to budge, and she has appealed to the Supreme Court.
- The Senate passes the Immigration bill. Several appropriation bills were considered. The House passes the Postal Subsidy bill as a substitute for the Senate shipping bill.
- Monday, March 2.
- Ground will be broken for the Grant monument April 27.
- Ex-Mayor Hart has been appointed postmaster at Boston.
- Senator Manderson has been selected as president pro tem of the Senate.

- Senator Hearst, of California, died at Washington Saturday night.
 - About 1,400 people are homeless by the flood at Yuma, Ariz. A loss of life is feared.
 - The French Chamber of Deputies has decided to suppress every kind of betting on races.
 - The village of Hermon, St. Lawrence County, N. Y., was nearly destroyed by fire early Sunday morning.
 - The ashes of Henry Meyer, of Port Richmond, were scattered to the winds from the top of the Statue of Liberty.
 - Rev. Dr. Gregg, now of Brooklyn, then led in prayer.

Question.

Why are not revivals more frequent in Boston? They are frequent; but in thoroughly evangelical churches. We need not expect them elsewhere. There are revivals now in progress in a multitude of churches in Boston and around it.

Lecture.

I regard the progress of the church in respect to all that Jesus taught, as an inspiration from on high. We must beware of a trinitistic and pantheistic view of God, and be careful to hold the Biblical view. Consider what a world Christianity was launched into! Plato had ruled it for nearly four hundred years, and false philosophies were rife everywhere. Mr. Cook outlined the various points of the earlier history of the church, and paused first on St. Augustine, who, he said, was the first son in the church lofty enough to understand the Epistles. He abandoned his pagan teachings and embraced Christianity. He was by no means infallible, but was an inspiration to Luther and Calvin. His book, "Confessions of St. Augustine," is a treasury of spiritual weapons. St. Augustine had saving faith, and could say, "Victory to God as both Saviour and Lord!" This, also, was the secret of the power of Calvin. You say he exaggerated the sovereignty of God. Well, it is the centenary of Wesley's death, and I shall not undertake to defend his views. Armilians more and more exalt the sovereignty of God, and more and more Calvinists exalt the freedom of man. John Calvin made republics largely through his idea of theocracy. He was fruitful politically, but more fruitful spiritually. On Labor Day, I say, his doctrine of justification by faith meant total self-surrender to God and the witness of the Spirit. John Wesley's life nearly covers this century. You are well acquainted with the marvelous excellencies and character of his mother, as much so as those of Monica, the mother of St. Augustine. His fifty years of preaching enforced personal present salvation. He did not teach sinless perfection. Sanctification, not meaning sinless perfection, could be instantly gained, he taught. His purpose was not to advance schism. He died in the communion of the Church of England. What would have been his bliss if he could have foreseen at this centenary of his death more Methodists than there were people in England when he died! You have in that brilliant religious weekly of this city, Zion's Herald, of Feb. 25, a remarkable symposium, and in it one of the great Missionary Secretaries, Chaplain C. C. McCabe, says: "Put John Wesley into commercial scales and weigh him, and there is not gold enough in the Bank of England to measure his value. He saved England a bloody revolution; he awakened the national conscience; he aroused a dying church; he stirred into activity a despairing ministry, and set in motion a religious movement which will never lose its power until the world is converted to God. Nothing has impressed me with the greatness of John Wesley's work more than the statement recently made in the *Pall Mall Gazette* that when John Wesley entered Oxford, the English nation numbered twenty-five millions of souls, and to-day the Methodist nation is as large as the English nation was then. If this Methodist nation could rule the world a few years, we would make short work of some of its great evils. The rail road traffic would die the death, and wars would cease forever, and

The members and congregation of the church at Wickford met at the residence of R. W. Chappell, on Saturday evening, Feb. 14, and left for their pastor and his wife, Rev. and Mrs. M. U. Reece, tokens of regard in the shape of provisions amounting to at least \$10, and \$6 in money. S.

THE CONFERENCES
(Continued from Page 4)

Day is closing a happy year with an appreciative people.

A charming entertainment of songs, readings, etc., and a turkey supper, proved a good investment to Cranston St. Church, Providence. The pastor, Rev. E. W. Goodier, will, as last year, raise \$1,000 of the debt on the church property. He does his work quietly well.

Hon. Will Cumbuck, of Indiana, delivered two lectures in Academy Hall, East Greenwich, Feb. 20 and 21.

Rev. E. P. Preacher, pastor at Warren, is holding revival services, assisted by Mrs. Grace Weiser Davis.

Rev. G. W. King, of Broadway Church, Providence, has been assisted by Rev. I. B. Headley in revival services for two weeks. The church has been quickened, and 35 persons give evidence of conversion. More are expected.

Thompson Church, Pawtucket, is doubly blessed. A donation of \$2,000 from a Congregational lady will enable the pastor, Rev. H. Newland, to secure the balance of the debt which has hung like a millstone on the church for several years. It is expected, also, that enough in addition will be raised to make needed repairs on the church edifice. But, better even than this release from the heavy burden of debt, is the blessed spiritual uplift enjoyed by pastor and people. Some thirty or forty have sought the Lord, and the interest is not abated. Over a dozen joined on probation. Let us hope that the days of bondage and mourning with Thompson Church are over.

At Wickford five have recently been released on probation. Four persons rose for prayers, Sunday, Feb. 22.

At Woonsocket, 14 new probationers are preparing for full membership. Five have recently been received by letter.

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VERMONT CONFERENCE.
St. Albans District.

The presiding elder, Rev. O. W. Boutwell, fell on the ice and fractured the radius of the right arm while at Cambridge attending the Preachers' Meeting. He is, however, getting on well with it, and probably will be able to attend all the quarterly conferences as usual.

The Preachers' Meeting at Cambridge was pronounced a success, although several of the preachers having assignments were absent attending the convention at Montpelier. The people of Cambridge gave their presence, and furnished very sumptuous entertainment. Dinners and suppers were served in the vestry of the church.

President J. D. Beaman, of the Seminary, went to Boston to represent the Seminary at the alumni banquet.

To some who complain that these items, sometimes when read, are ancient history, we may say that it is not the fault of this news-gatherer that they are belated; but I suppose it is due to the crowded columns of the HERALD.

JOSEPH COOK.

V.

"It is fitting that on the centenary of the death of John Wesley, we have a hymn by Dr. Rankin," said Joseph Cook, after a brief invocation, and he spoke truly.

Prelude.

Portions of a royal library dating 1430 B. C. have lately been unearthed in Egypt. We now know that Melchizedek is not a myth. Professor Sayce says they are a serious blow to the claims of the Higher Criticism of the Old Testament literature. We have been told that Israel was not a literary nation. It is ascertained that a century before the Exodus great libraries existed in Palestine; that correspondence was kept up with government offices in that country. Mr. Cook then read extracts from a recent article in the *Sunday School Times* by Prof. Sayce. Just this result of the influence of archaeology upon the Bible was expected by cool scholars— to confirm our faith in the Pentateuch as an accurate statement of history. The spade and the pick are beginning to speak in behalf of the Bible as they have spoken in behalf of Herodotus. Higher Criticism shuts out these discoveries. We want positive evidence, and not the conjectures which it offers. As liberal theology has had its hearing in Boston recently, I think that side by side with them, Profs. Green and Fisher should be heard.

Let me turn to a most unwelcome task, and answer the question—Is Prof. Briggs a safe leader? On the whole, his book, "Whither?" has not produced much effect on the Presbyterian body, but it has created a spirit of restlessness; and when the Presbyterian body begins to rock, we may expect an earthquake. (Quotations were read to indicate this spirit of unrest.) It seems to me, however, important to judge Prof. Briggs from his own words. I do not understand him to be endorsed by experts in his own church, nor is he much attacked yet. I will divide his teaching into three parts: (1) Probation; (2) Inspiration; (3) Prophecy.

He invents a Protestant purgatory; (b) He contradicts the Presbyterian confession of faith; (c) He denies emphatically that there is any probation in this life, because the race fell in Adam. Supralapsarian Calvinism, so far as this doctrine is concerned, is provincial. Prof. Briggs does not deny infallibility to the Bible in revealing the way of life. There are errors in it, but they are on minor details. This, he says, does not destroy credibility. The form is

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